FOVRE TREATISES,

TENDING TO DISSWADE ALL CHRISTIANS from foure no lesse hainous then common sinnes; namely, the abuses of Swearing, *Drunkenesse*, *Whoredome*, *and Briberie.*

WHEREIN THE GREATNES AND odiousnesse of these vices is discouered; and *the meanes and remedies, which may either* preserue, or weane men from them, *are propounded.*

WHEREVNTO IS ANNEXED a Treatise of Anger.

By IOHN DOVVNAME Batcheler in Diuinitie, *and Preacher of Gods Word.*

ESAY 58. 1.

Crie aloud, spare not, lift vp thy voice like a trumpet, and shew my people their transgressions, and to the house of Iacob *their sinnes.*

AT LONDON
Imprinted by FELIX KYNGSTON, for WILLIAM WELBY, and are to be sold at his shop in *Pauls Church-yard at the signe of the Greyhound.* 1608.

Hyp. F. 106

Ædes Christi
in Academiâ Oxoniensi.

FOVRE TREATISES,

TENDING TO DISSWADE ALL CHRISTIANS from foure no leſſe hainous then common ſinnes; namely, the abuſes of Swearing, *Drunkeneſſe, Whoredome, and Briberie.*

WHEREIN THE GREATNES AND odiouſneſſe of theſe vices is diſcouered; and *the meanes and remedies, which may either* preſerue, or weane men from them, *are propounded.*

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By IOHN DOVVNAME Batcheler in Diuinitie, *and Preacher of Gods Word.*

ESAY 58. 1.

Crie aloud, ſpare not, lift vp thy voice like a trumpet, and ſhew my people their tranſgreſſions, and to the houſe of Iacob *their ſinnes.*

AT LONDON
Imprinted by FELIX KYNGSTON, for WILLIAM WELBY, and are to be ſold at his ſhop in *Pauls Church-yard at the ſigne of the Greyhound.* 1608.

TO THE RIGHT HONORABLE, IOHN, LORD HARRINGTON, BARON OF EXTON, AND TO THE NOBLE AND VERTVOUS LADIE his wife: I. D. wiſheth all increaſe of grace, and true honor in this life, *and eternall happineſſe and bleſſedneſſe in the life to come.*

IF euer there were a time (Right Honourable) wherein Gods Miniſters ſhould crie aloude, and lift vp their voice like a trumpet, to tell the people of their tranſgreſſions, and the houſe of *Iacob* of their ſinnes; then ſurelie it is now in theſe our daies, and in this our land. For howſoeuer the light of the Goſpell hath for manie yeeres clearelie ſhined among vs, ſhewing vnto vs the way of righteouſneſſe, in which we walking may attaine vnto happineſſe; and the manifold by-paths of error and ſinne, to the end we may auoid them; and though we haue had Gods faithfull Miniſters, ſometimes piping vnto vs the ſweete tunes of the Goſpell, to allure vs vnto holie obedience; and ſometimes thundring out the dreadfull ſound of Gods fearefull iudgements due to Eſa. 58. 1.

ſinne, to reſtraine vs from running on in wicked courſes; yet there is little reformation and amendment, but rather we are growne from ill to worſe, and waxe euerie day more ſecure and ſenſuall in our ſins. And becauſe men haue not imbraced and loued Gods truth, nor ſubmitted themſelues to bee ruled with this ſcepter of his kingdome; therfore many are giuen vp of God to their owne filthie luſt, and to a reprobate minde, and through the hardneſſe of their hearts, all the meanes of their conuerſion and ſaluation become not only vneffectuall and vnprofitable, but rather cauſe them to bee more obdurate in their ſinnes. The reſplendent light of the Goſpell doth make them more blind, ſo as they goe groping in ignorance euen at noone daies; the ſound of the word, and loud cries of Gods Miniſters in their eares calling them to repentance, doe make them more deafe to all inſtruction and admonition; the comfortable beames of Gods gracious promiſes ſhining vpon their hearts, doe not ſupple and ſoften them, but rather make them more hard and obdurate; and as the Apoſtle ſpeaketh, the word of God, which in it own nature is
2.Cor.2.16. the ſauor of life vnto life, becommeth vnto them the ſauour of death to their deeper condemnation. And as this is the ſtate of all thē who haue ſold themſelues to worke wickedneſſe, and lie frozen in the dregs of their ſinnes; ſo euen the better ſort who haue giuen their names vnto Chriſt, haue been ſo intoxicated with the ſweete cups of proſperitie, and through long reſt, peace, and plentie haue ſo ruſted in their corruptions, that it is to be feared, they will not recouer their ancient puritie and brightneſſe, vntill the file of affliction with an heauie hand hath come often ouer them.

them. But neither the crying ſinnes of thoſe who are notoriouſlie wicked, nor yet the groſſe corruptions of ſuch as make profeſſion of religion, doe cauſe the ſtate of our land to bee ſo dangerous and almoſt deſperate, as the nice wantonneſſe of ſinne, which maketh it impatient of the leaſt touch; for howſoeuer it is in it ſelfe of the moſt ſlauiſh nature, yet is it ſo backed in theſe times with the numerous multitude of offenders, and ſo countenanced and befriended by men of beſt qualitie, and greateſt power, that it is growne to be a matter farre more dangerous to reprooue ſin then to commit it, eſpeciallie when it is cunninglie acted, and plainelie reprehended. Gods ſpirituall Chirurgions may indeede in theſe times make as manie corraſiues as they will, but if they loue their peace and life, they muſt take heed that they doe not apply them; for patients wounded with the ſores of ſinne, when they admit them to the cure, hold the dagger of reuenge in their hands, readie to ſtab them, if they but touch them to the quicke. And therefore needs muſt theſe impatient patients feſter in their corruptions to the verie death of bodie and ſoule, ſeeing they will by no meanes indure to haue their wounds ſearched. Neuertheleſſe all this muſt not daunt and diſcourage thoſe whom the Lord hath called to the function of the Miniſterie, from the performing of their dutie, but the more dangerous and deſperate their ſtate is who are committed to their charge, the more earneſt and diligent ſhould they ſhew themſelues in ſeeking their preſeruation. For they ought to preferre the ſpirituall health of thoſe who are by God committed to their cure, before their owne temporarie life; and being appointed the Lords watchmen, the

more ſecurely the people ſleepe in ſinne, the louder muſt they crie till they haue awakened them, when they ſee Gods iudgements approching and readie to ſeaze vpon them: otherwiſe the people ſhall die in their ſinnes, but their blood ſhall be required at the watchmens hands. The conſideration of which dutie, and the intire loue which I beare to my deare countrie, hath made me willing, whom the Lord hath vouchſafed this great and excellent calling, to beate down, as much as in me lieth, foure capitall ſins of this land, prophane Swearing, beaſtly Drũkennes, filthie Whordome, and corrupting Bribery; both becauſe they are ſo odious and abominable in Gods ſight, that they make our whole countrie liable to his wrath, and to ſtand indangered to the fearefulleſt of his iudgements; and alſo becauſe I perceiue that they are not in the wane, but in the increaſe; and that like fretting cankers, they ſpread further and further in the body of our State; ſo that if thoſe members which are alreadie infected bee not either cured by Gods Miniſters, or cut off by his lawfull Magiſtrates, it is to be feared that theſe ſores of ſinne will grow deſperate, and paſt hope of any cure. The which my poore labours I deſired ſhould offer themſelues vnto the publicke view vnder the ſafe-guard of you honourable patronage, being mooued thereunto both by mine owne loue, and your fitneſſe: my loue towards your Honours, being chiefely grounded vpon your loue towards God, and to his true religion, ſhewed both in your holy profeſſion and Chriſtian practiſe, hath imboldned me to leaue vnto the world this perpetuall teſtimonie of your worth, and my good-will; and maketh me beleeue, that theſe my workes ſhrow-

Ezech. 33. 7. 8.

ded

ded vnder your names ſhal find with you kind acceptance, not vpon preſumption of their worth, but becauſe it is the nature of loue to cauſe a man hopefully to expect for correſpondencie of affection in them whom it loueth, though there be almoſt no proportion in deſert. Neither could I find fitter patrons for treatiſes of this nature; for who are more fit then the vertues and religious to defend and countenance ſuch diſcourſes as tend to the vpholding and aduancing of vertue and pietie, and to the ſuppreſſing and beating down of vice and wickedneſſe? and who are more able to daunt the courages of the vicious and malicious, which are daily ready to wreck their ſpight vpon thoſe who inueigh againſt their darling ſinnes, then they, whoſe vertuous diſpoſition is both graced and ſtrengthened with honour and eminencie of place, and alſo with the gracious fauour of our dread Soueraigne? As therefore I haue reſpectiuelie dedicated theſe my labours vnto your Honours, ſo accept them with your wonted kindneſſe, and vouchſafe them at your leaſures your peruſall, and me your honourable fauours; ſo ſhall I bee more and more bound to pray vnto the Lord, that he will grant vnto your Honors a daily increaſe of grace and true honor in this world, and eternall glorie and happines in the world to come.

Your Honours in all humble dutie to be commanded,

IOHN DOVVNAME.

TO THE CHRISTIAN READER.

CHriſtian Reader, I haue endeuoured to diſcouer and lay open the vglie filthineſſe, and hainous wickedneſſe of foure ſinnes, wherewith our land is much corrupted and defiled; namely, the abuſes of Oathes in vaine ſwearing and impious forſwearing; Drunkenneſſe, Whoredome, and Briberie. I am not ignorant how diſtaſtfull theſe diſcourſes will be to their palats, who haue alreadie relliſhed the ſweetneſſe of theſe ſinnes, and doe ſtill nuzle them in their boſomes, as their dearest darlings. But I haue alreadie learned, that if it bee the chiefe end of my labours to Gal. 1. 10. *pleaſe men, I ſhall but thereby get this teſtimonie vnto mine owne conſcience, that I am not the ſeruant of Ieſus Christ: yet may I truly ſay thus much for the anſwering of all cauils and calumniations, that I haue not willingly intended to diſpleaſe any man, but haue laboured to aduance the good of all. For God and mine owne conſcience can beare mee witneſſe, that I haue not in any ſpleneticke and ſatyricall humour, aimed at the diſgrace of any mans perſon, profeſſion, or calling, but haue had mine onely quarrell againſt their ſinne; nor yet diſcouered their nakednes that they may be laughed to ſcorne; but that themſelues taking notice of it, may hide it, and turning from their ſinnes by true repentance,*

tance, may escape those iudgements which they haue deserued in the day of Gods visitation. If any notwithstanding my iust apologie shall yet take exceptions, they shall but by their kicking shew that I rub on their sore, and by their complayning manifest their guiltinesse; for in particular I accuse none, who doe not stand accused before God, by the testimonie of their owne consciences. And these of all others haue least cause to be offended, seeing if at all I handle them roughly, it is not to hurt, but to cure them of their wounds of sinne, which otherwise might fester to their destruction. And thus praying that these and all other my labours may tend to Gods glorie, and the saluation of his elect, I commend thee to Gods protection, and vnto the word of his grace, which is able to build thee further, and to giue thee an inheritance among them which are sanctified. *From Lothburie in London the* 30. *of October. Anno Dom.* 1608.

Act. 20. 32.

Thine in the Lord.

I. D.

A TREATISE OF SWEARING: WHEREIN IS SHEWED THE LAWFVL VSE OF an oath, and alſo the diuers abuſes thereof, both by vaine ſwearing, and impious forſwearing.

CHAP. I.

What an oath is, and of the diuers formes, ceremonies and ends thereof.

ALthough it is not my purpoſe, in this my diſcourſe of ſwearing, to intreate copiouſly and fully of the doctrine of oathes, and of all queſtions coincident thereunto, which would require a larger tractate, then one ſo bounded within the ſtraits of time, and diſtracted with multitude of buſineſſe can conueniently publiſh; and is not ſo neceſſarie, becauſe many others haue excellently and happily laboured in this argument; but principally to ſpeake againſt the abuſe of oathes, by vaine ſwearing and impious forſwearing, whereby the glorious name of God is exceedingly diſhonoured in our times: yet foraſmuch as contraries compared and oppoſed doe beſt illuſtrate one another, and leſt together with the lawleſſe abuſe, I ſhould ſeeme to take away the laudable and lawfull vſe of ſwearing; I will briefly touch the principall points of this common place, and eſpecially thoſe which make way to that diſcourſe of vnlawful oathes, which I chiefly intend.

§. *Sect.* 1. *The maine ſcope of this treatiſe.*

§. Sect. 2. What an oath is.

And firſt to begin with the generall definition: *An oath is a religious and ſolemne atteſtation of Gods holy name, where we inuocate him as a witneſſe and ſuertie to confirme the truth of our ſpeech, and as a Iudge to puniſh vs if we ſpeake falſely.*

Of this there are diuers formes, and diuers ceremonies. In reſpect of the diuers forme, an oath is either ſimple and direct, or compound and indirect. Simple, when as we plainly and directly call God to witneſſe. So the Apoſtle, Rom. 1.9. *God is my witneſſe whom I ſerue in my ſpirit*, &c.

Rom. 1.9.

Compound, when as there is a prayer or pawne annexed. The prayer annexed to an oath is either the deſire of ſome good; as, *So God helpe, ſaue, or proſper me:* or the imprecation of ſome euill if we ſweare falſely, as, *God doe ſo, or ſo vnto me*, if I doe not ſpeake the truth. So alſo in our oathes we ſometimes pawne and pledge vnto God thoſe things which are deere vnto vs, as it were ſuerties of our truth; as, *By my ſoule, by my faith*, &c. that is, I pawne my ſoule and faith vnto God, for the confirmation of this truth. So *Ioſeph* ſwore by the life of *Pharaoh*, Gen. 42. 15. and *Paul*, 1. Cor. 15. 31. *By our reioycing which I haue in Chriſt Ieſus our Lord, I die daily.*

Gen. 42. 15. 1. Cor. 15. 31.

§. Sect. 3. Ceremonies and rites vſed in ſwearing.

The ceremonies vſed in ſwearing haue bin diuers in diuers times. In *Abrahams* time when they took an oath they lifted vp their hand towards heauen; thereby ſignifying that they ſwore by him whoſe throne was ſeated in the higheſt heauens. The like ceremonie was vſed by the Angell, Dan. 12. 7 So alſo inferiours in the ſame time ſwearing vnto their ſuperiours and Maſters, put their hand vnder their thigh, by which ceremonie they ſignified their ſubiection, and that they bound themſelues to perpetuall ſeruitude if they did not ſpeake truly.

Gen. 14. 22.

Aben. Ezra.

Gen. 24. 2. and 47. 29.

In *Salomons* time when as they took an oath they touched the Altar, the which ceremonie was alſo vſed amongſt the Gentiles; whereby was ſignified that they did call him to witneſſe who was worſhipped with ſacrifices offered vpon thoſe Altars.

1. King. 8. 31.

The Iewes when they ſolemnely ſwore by Gods holie name, vſed to touch the Bible, the which ceremonie is alſo in vſe in theſe times; whereby is ſignified that they call him

as

as witneſſe, who is the author of theſe holie Scriptures; and that as the contents of this holie booke are of vndoubted and certaine truth, ſo that which they deliuer is of like nature, and free from all vntruth and falſehood.

And thus haue I briefly ſhewed what an oath is, together with the formes and ceremonies thereof. Now the ends why it was inſtituted and ordained, were firſt and principally that God might be glorified, when as by an oath hee is appealed vnto as the ſupreme Iudge of heauen and earth, and his omniſcience, truth, iuſtice and power is acknowledged. Secondly, that truth and iuſtice might be maintained and preſerued in things ſecret and vnknowne: for when all other arguments and reaſons are wanting to demonſtrate a waightie and neceſſarie truth, then God, who is the ſearcher of the heart and reines, the patrone of truth and reuenger of falſehood, is inuocated as a witneſſe aboue all exceptions. Thirdly, an oath was ordained to maintaine truth, peace, concord and iuſtice, and to put an end to al doubts and controuerſies, as the Apoſtle ſheweth, Heb. 6. 16. For wee can haue no further appeale when as the matter hath been decided before the ſupreme Iudge of heauen and earth; neither can we bring any ſtronger argument for proofe, then when wee produce God as our w neſſe to giue teſtimonie to our ſpeeches, who is the alone ſearcher of the heart and ſecret thoughts. And therefore an oath is fitly called the greateſt proofe amongſt men to confirme their ſpeeches, and the Chriſtians racke, whereby though he be the Lords freeman, he may neuertheleſſe be inforced to confeſſe any hidden truth. And laſtly, for the common good of mankind, both of our neighbours, and alſo our ſelues: for our neighbours haue good and benefit by our oathes, when as therby they are perſwaded to beleeue a neceſſarie truth, or when their right is defended, and their good name preſerued from ſlanders and falſe imputations; in which reſpect alſo the benefit of our oath redoundeth to our ſelues, when either our owne name or right is called in queſtion, wee wanting other reaſons and meanes to maintaine them againſt iniurie and iniuſtice.

§. *Sect.* 4. *The ends of an oath.*

Heb. 6. 16.

Plutarch. Rom. quæſt.

CHAP. II.

That it is lawfull to take an oath, contrarie to the doctrine of the Manichees and Anabaptiſts.

§. *Sect.* 1. *That all maner of ſwearing is not condemned.*

NEuertheleſſe, howſoeur a lawfull oath is the ordinance of God, and a part of his worſhip, tending to the aduancement of his glorie, and to the furthering of our owne and our neighbors good, yet the Manichees of old, and the Anabaptiſts of latter daies, haue ſimply condemned all manner of ſwearing both publike and priuate, as euill and vnlawfull. But that this their opinion is falſe, hereticall and wicked, it may euidently appeare by theſe reaſons: Firſt, becauſe a lawfull oath is a part of Gods worſhip and ſeruice, which is expreſly commanded in his word. For whereas in the third Commandement he forbiddeth to take his name in vaine by vſuall or falſe ſwearing, there in the affirmatiue part he inioyneth that wee ſhould vſe the holie name of God in a lawfull oath, for the ſetting foorth of his glorie: and thus this commandement is expounded by *Moſes* and the Prophets. So

Deut. 6. 13. and 10. 20. Eſa. 65. 16. Deut. 6. 13. *Thou ſhalt feare the Lord thy God and ſerue him, and ſhalt ſweare by his name.* And Deut. 10. 20. Eſa. 65. 16. *He that ſhall bleſſe in the earth, ſhall bleſſe himſelfe in the true God, and hee that ſweareth in the earth, ſhall ſweare by the true God.*

Ierem. 4. 2. Iere. 4. 2. *Thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and in righteouſneſſe.*

Yea ſo excellent and neceſſarie a part of Gods ſeruice is a lawfull oath, that ſometimes it is put for his whole worſhip.

Pſal. 63. 11. Pſal. 63. 11. *All that ſweare by him ſhall reioyce before him*, that is, all that worſhip and ſerue him. So Eſa. 19. 18. it is ſaid that

Eſa. 19. 18. and 48. 1. the Egyptians ſhall *ſpeake the language of Canaan, and ſhall ſweare by the Lord of hoſtes*; that is, ſhall make profeſſion of his true religion. And chap. 48. 1. *Heare this O houſe of Iacob, Which ſweare by the name of the Lord:* that is, profeſſe the religion of the true God.

§. *Sect.* 2. So that a lawfull oath is a ſingular part of his worſhip, which,

which, as occaſion ſerueth, hee will not haue omitted: and therefore he not only commandeth it, but alſo hath ſworne, that thoſe who worſhip him ſhall ſweare by his name: Eſa. 45.23. *I haue ſworne by my ſelfe,* &c. *that euery knee ſhall bow vnto me, and euery tongue ſhall ſweare by me.* Which dutie that they may bee incouraged to performe, hee hath promiſed to reward it in this life: Ierem. 12.16. *If they will learne the waies of my people, to ſweare by my name, the Lord liueth* &c. *then ſhall they be built in the middeſt of my people:* and in the life to come with eternall happineſſe: for he that ſweareth and changeth not, though it be to his owne hindrance, hee ſhall dwell in Gods holie mountaine. Pſal. 15.4.

A lawfull oath is a part of Gods worſhip.

Eſa. 45.23.

Iere. 12.16.

Pſal. 15.4.

§. *Sect.* 3. *By a lawfull oath God is glorified.*

Secondly, a lawfull oath is commendable, becauſe it tendeth to the aduancement of Gods glorie, and the good of mankinde. God in a lawfull oath is glorified: firſt, becauſe therein we acknowledge his omnipreſence; for in vaine doe we call God to witneſſe, vnleſſe he were preſent euery where and readie to heare vs.

Secondly, his omniſcience: for when we call God to witneſſe of our ſecret actions, thoughts and intentions, which can by no other meanes be demonſtrated, we acknowledge that hee is of infinite knowledge, and that nothing is hid from him, that he is the ſearcher of the heart and reines, and that all things lie naked in his view.

Iob 42.2. Pſal. 139.2. Ierem. 17.10. Heb. 4.13.

Thirdly, his truth is acknowledged when as men appeale vnto him as vnto a witneſſe who cannot deceiue nor be deceiued, and who ſpeaking the truth himſelfe doth alſo defend it in others, and puniſh the contrarie falſehood.

Laſtly, his iuſtice and power is in a lawfull oath confeſſed and acknowledged, when as wee appeale vnto him as a witneſſe of infallible truth, and vnpartiall iuſtice, who will giue a iuſt teſtimonie without reſpect of perſons; and as vnto an vpright and moſt powerfull Iudge who is able to patronize and reward truth, and to puniſh falſehood and vntruth.

§. *Sect.* 4. *A lawfull oath is profitable for men.*

Secondly, it is profitable for men, becauſe it is the chiefe confirmation of our aſſurance in any truth, and more to bee credited and reſpected, then the moſt manifeſt arguments and trueſt witneſſes that can be produced: and therefore the

Heb.6.16. Apoſtle ſaith, that *an oath for confirmation is the end of all ſtrife*, Heb.6.16. And conſequently great is the profit which it bringeth to mankinde, ſeeing it is a notable meanes, not only for the maintaining of truth and iuſtice, but alſo for the taking away of diſcord and diſſenſions, and for the eſtabliſhing of peace and Chriſtian friendſhip.

§. *Sect.5.* *The vſe of a lawfull oath warranted by examples.*

Laſtly, the vſe of a lawfull oath is not only warranted, but alſo commended vnto vs by manifold examples in the Scriptures. As firſt, the Saints and holie men of God, for the confirmation of neceſſarie and vndemonſtrable truths, and to put an end to controuerſies and diſſenſions, haue vſed to ſweare one to another: As *Abraham* and *Iſaac* to *Abimilech*, *Iacob* to *Laban*, *Ioſeph* to *Iacob*, *Dauid* to *Ionathan*, *Elias* to *Obadiah*, and many other. And leſt it ſhould bee obiected, that howſoeuer they were holy Saints of God, yet they were men, and might therefore erre; we are further to know, that the holie men of God as they were the penmen of holie Scripture, immediatly inſpired by the holie Ghoſt, and conſequently exempted from all error and ſinne, did in the penning of the Scriptures confirme the truth of God by a lawfull and pious oath. Examples hereof are manifold: Rom.1.9. *God is my witneſſe, whom I ſerue in my ſpirit.* And 9.1. *I ſay the truth in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt.* The like paces wee haue, 1.Cor.15.31. 2.Cor.1.23. and 11.31. and 12.19. Gal.1.10. Phil.1.8. 1.Theſ.2.5.10. 2.Theſ.2.1.

Rom.1.9. and 9.1.

So likewiſe the holy Angels, who are priuiledged from ſin and error, haue vſed the name of their great Lord and Maſter in ſwearing by it. Dan.12.7. it is ſaid that the Angell *held vp his right hand and his left hand vnto heauen, and ſware by him that liueth for euer.* So Apoc.10.5.6. But what ſhould I ſtand vpon the example of the creatures, when as the great Creator of heauen and earth hath approoued the holie vſe of an oath in his owne practiſe? Geneſ.22.16. *By my ſelfe haue I ſworne (ſaith the Lord) becauſe thou haſt done this thing*, &c. Numb.14.28. *As I liue (ſaith the Lord) I will ſurely doe vnto you euen as ye haue ſpoken in mine eares.* So Pſal.110.4. and 132.11. Eſa.14.24. and 45.23. and 54.9. Ierc.44.26. Luk.1.73. Rom.14.11. Heb.6.13.16.

Dan.12.7. Apoc.10.5.6. Gen.22.16. Numb.14.28.

Againſt

Against this the Anabaptists obiect the saying of our Sauiour, Mat. chap. 5. vers. 34. *But I say vnto you, sweare not at all, neither by heauen, for it is the throne of God*, &c. Whence they gather, that howsoeuer swearing was vsed and allowed vnder the Law, yet no manner of oathes are lawfull in the time of the Gospell. To which I answere, that their interpretation of these words is both wicked and absurd: first, because they hereby make this Scripture contradict other places which directly inioyne a lawfull oath. Secondly, hereby they make Christ condemne the practise of his holy Saints, and euen of the penmen of the holy Scriptures, yea of God the Father himselfe, as before hath bin shewed. Yea they make Christs precept contrarie to his owne practise, for he himselfe vpon waightie occasion vsed that earnest and solemne asseueration, *Amen, Amen*; *Verely, verely*: which though it should be no oath, as the Apostle seemeth to implie that it is, Heb. 6.14. yet is it at least a vehement asseueration, and consequently more then, *yea, yea, and nay, nay*. And moreouer, they make our Sauiour to contradict his owne words, verse 17. where he saith, that he *came not to destroy the Law or the Prophets, but to fulfill them*: for if he should take away the vse of a lawfull oath, hee should destroy part of the Morall law, which inioyneth it as a part of Gods seruice, and consequently should spoile God his Father of a part of his worshippe, which was not only required vnder the Law, but also it was foretold that the Church of Christ should also vse it in the time of the Gospell: Esa. 19.18. and 65.16. Thirdly, hereby they ouerthrow the law of nature and nations, which established a lawfull oath in waightie and necessary causes euen before the law of *Moses*, as appeareth in the storie of the Patriarchs. Lastly, they hereby weaken truth, by plucking from it the chiefe band whereby it is strengthened and confirmed; they take away the meanes to end controuersies, and together with it peace, amitie, and agreement, and so leaue a wide doore open to iealousie, suspition, discord and dissension.

§. *Sect.* 6. *An obiection out of* Math. 5. 34. *answered.*

Heb. 6. 14.

Esa. 19. 18. and 65. 16.

This interpretation therefore is not to be receiued, but rather another which admitteth none of the former absurdities,

§. *Sect.* 7. Math. 5. 34 *expounded.*

ties, and better agreeth with the maine drift and ſcope of Chriſt in this place. Now the drift of Chriſt was not to take away the vſe of an oath, and ſo to diſanull a part of the law, againſt which in the beginning of his ſpeech he proteſted, but to vindicate and free it from the corrupt gloſſes and falſe expoſitions of the Phariſies; who tooke away the ſpirituall vnderſtanding which is the chiefe life of law, and expounded the Commandements (like the Papiſts in theſe daies) in a litterall and groſſe ſenſe onely, namely, of the outward fact alone in the groſſeſt kinde. For example, that the ſixth Commandement onely forbiddeth actuall killing; the ſeuenth, actuall vncleanneſſe; and the third, periurie and falſe ſwearing by the name of God. For howſoeuer they had the name of God himſelfe in ſome outward reuerence, yet they taught that it was lawfull to ſweare in their ordinarie communication by the creatures, which did not immediatly appertaine to Gods worſhip and ſeruice, as the heauens, the earth, the altar, their head and ſuch like; becauſe the Commandement onely forbiddeth to take the name of the Lord our God in vaine. And ſecondly, they taught that if a man had ſworne by theſe creatures, and did not keepe his oath, yet hee ſinned not, becauſe it is ſaid, Leuit. 19. 12. *Yee ſhall not ſweare by my name falſely, neither ſhalt thou defile the name of thy God.* And this appeareth both in the 5. and 23. Chapters of Mat. where Chriſt laboureth to confute this falſe doctrine, and to reforme theſe abuſes. In the fifth Chapter, and verſe 33. he propoundeth their doctrine; *Yee haue heard that it was ſaid to them of old time, Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes to the Lord: but I ſay vnto you, Sweare not at all, neither by heauen, for it is the throne of God,* &c. Where hee ſheweth that they had in their doctrine condemned forſwearing, and not vaine ſwearing, and this falſe ſwearing by the name of God alone, and not by the creatures. So in the 23. Chapter, verſe 16. 17. 18. they taught that they might ſweare by the Temple, by the Altar, and by their head, and that all this was nothing, neither in regard of their vaine ſwearing, nor yet forſwearing by theſe creatures. Now our

Leuit. 19. 12.

Matth. 5. 23.

Mat. 23. 16. 17.

Sauiour

Sauiour laboureth to free the pure law of God from theſe ſpots of their falſe interpretations, and ſheweth, that not only hee who had ſlaine a man was a murtherer, but hee who had been vniuſtly angrie with him in his heart, and had reuiled him with his tongue; that he alſo was an adulterer before God, who in his heart had luſted after a woman, as well as he who had lien with her.

So likewiſe hee refuteth their falſe doctrine concerning oathes, and ſheweth that we muſt not in our ordinarie communication ſweare at all, no not by the creatures, becauſe in theſe oathes the name of God is obliquely and indirectly taken in vaine, there remaining in them ſome prints and characters of Gods power and Maieſtie: for they who ſweare by heauen, ſweare indirectly by God, becauſe heauen is his throne; ſo they that ſweare by the earth, ſweare alſo by him, becauſe it is his footſtoole; and in like manner the Temple and Altar belong to his worſhip, and our heads they are his workmanſhip; and conſequently his name in them is taken in vaine by vſuall ſwearing in ordinarie communication, and much more in periurie and falſe ſwearing, though not directly, yet indirectly and obliquely.

§. *Sect.* 8. *The former obiection further vrged and anſwered.*

But they further vrge that our Sauiour expreſſely forbiddeth vs to ſweare at all, and therefore wee muſt not ſweare neither by the creatures, nor by God himſelfe, neither truly nor falſely, neither in ordinarie communication, nor yet before a Magiſtrate. To which I anſwere, that theſe words, *at all*, are not to be referred to the oath it ſelfe, as though Chriſt ſhould forbid to ſweare in all caſes; which reference, as I haue ſhewed, implieth many abſurdities: but it is to bee referred to the forme and manner of the oath, namely, that we muſt not ſweare at all falſely, raſhly, and vſually in our ordinarie communication, neither directly by the name of God, nor indirectly by the creatures, which notwithſtanding the Phariſies taught to be lawfull. For that our Sauiour ſpeaketh here only of priuate oathes it is manifeſt, in that they did not in their publike oathes before the Magiſtrates ſweare by the creatures, but by the name of God alone. And ſo alſo it may

bee gathered out of the text it selfe: for hee saith, let your communication, or ordinarie speech one to another be, *yea yea, nay nay:* neither doth hee forbid them to sweare by the name of God, which was vsed in publike oathes, but by the creatures, namely, the heauen, earth, altar, &c.

§. *Sect.* 9. *That an oath in priuate may be vsed lawfully.*

Yea, will some man say, but howsoeuer publike oathes before the Magistrates, and for the confirming of new Conuerts in the truth of Christian religion, may bee lawfull, yet priuate oathes are here vtterly condemned. I answere, that Christ here onely forbiddeth rash, vaine and vsuall swearing, when neither the waightinesse nor necessitie of the cause requireth it, as being a matter which is not worth the prouing, by such a soueraigne witnesse and Iudge, or which may bee proued by other arguments and witnesses. Otherwise in waightie and necessarie causes, it is lawfull for the confirmation of truth, the ending of controuersies, the taking away of doubtings, iealousies, and suspitions, and for the preseruing of a mans good name and credit, to sweare priuately as well as publikely, seeing the maine ends of a lawfull oath are attained vnto, as well in the one as in the other. Examples hereof we haue in *Abraham* and *Isaac* swearing to *Abimilech*, *Iacob* to *Laban*, *Ioseph* to *Iacob*, *Dauid* to *Ionathan*, and in many others.

Exod. 22. 10.

§. *Sect.* 10. *Obiect.* 2. Iam. 5. 12.

Lastly, they obiect the saying of *Iames*, chap. 5. vers. 12. *But aboue all things, my brethren, sweare not, neither by heauen, nor by earth, nor by any other oath: but let your yea be yea, and your nay, nay, lest ye fall into condemnation.* The which words are all one in substance with those of our Sauiour Christs, and therefore admit of the same interpretation, and consequently the obiection needeth no other answere; otherwise *Iames* should condemne *Paul*, the holie Ghost should be contrarie to himselfe, and all those absurdities before spoken of must necessarilie follow.

CHAP.

Chap. III.

Of the obiect of lawfull oathes: where is shewed that it is only lawfull to sweare by the name of God alone.

AND thus haue I shewed that a man may in some cases take a lawfull oath. In the next place we are to shew what oathes are lawfull, and what vnlawfull; vnto a lawfull oath diuers things are required, wherof some respect the obiect of our oathes, some the end, and some the manner. In respect of the obiect it is required that we sweare onelie by the name of God, as may appeare by these reasons; first, becausse the Lord hath as straitly commanded vs to sweare by him alone, as to worship and serue him alone. So Deut.6.13. *Thou shalt feare the Lord thy God and serue him, and shalt sweare by his name.* Esa.45.23. *I haue sworne by my selfe, &c. that euerie knee shall bow vnto me, and euerie tongue shall sweare by me.* And 65.16. *He that that shall blesse in the earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God.* And contrariwise the Lord hath as strictly forbidden vs to sweare by any other besides himselfe, as appeareth, Ios. 23.7. *Make no mention of the name of their gods, nor cause to sweare by them, neither serue them, nor bow vnto them*; which when the people of Israel neglected, the Lord threatneth to punish them for it. Ier.5.7. *How shall I spare thee for this? thy children haue forsaken me, and sworne by them that are no gods.* Exod.23.13.

§. *Sect.* 1. *vvhat things are required to a lavvfull oath.*

VVe must svveare onely by the name of the true God. Deut.6.13. Esa.45.23. and 65.16. Ios.23.7. Ier.5.7. Exod.23.13.

Secondly, a lawfull oath is a part of Gods worship, as being a kind of inuocation, and therefore they commit grosse idolatrie who giue it to any other.

Thirdly, all our actions must proceede from faith grounded vpon Gods word, but in the whole Scriptures wee haue no warrant, neither by precept nor example, to sweare directly by any thing sauing by the name of God, or to call either Angel or Saint as witnesse to confirme a doubtful truth.

§. *Sect.* 2. *Of Iosephs oath.*

For whereas it is obiected that *Ioseph* swore by the life of *Pharaoh*, and that therefore it is lawfull to sweare by the

creatures; vnto this we may answere: First that *Ioseph*, to the end he might continue vnknowne vnto his brethren, tooke vpon him the custome of the Egyptians, and therein sinned through infirmitie, and therefore his example is no president for vs. Secondly, *Ioseph* may be excused by the manner of his speech; for he doth not say *by the life of Pharaoh*, but, *Pharaoh liueth*, or, *so let Pharaoh liue, as* you shall not goe hence; which is not properly an oath, but a prayer added to an oath, wherein he desireth God to grant that *Pharaoh* might as certainely liue, as they should not depart.

Fourthly, whatsoeuer we sweare by, that we deifie, in communicating vnto it Gods incommunicable attributes, as his omnipresence, omniscience, omnipotence, whereby he can powerfully protect his truth, and punish al falshood; al which are so peculiar to God as that they cannot be communicated with any creature.

§. *Sect.* 3. *VVhether vve may vse the name of a creature in our oathes.*

But is it then simply vnlawfull to vse the name of any creature in our othes? I answere, that it is vnlawfull to sweare by them simply and directly; neuertheless they may bee lawfully vsed in a compound forme of an oath, when as God by them is inuocated, as when wee pray for some good to befall vs, or them who are deare vnto vs, vpon the condition of our truth: or imprecate some euill, if we speake falsely, or when we oblige those things of which we make greatest esteeme, to Gods iustice, as sureties of our truth. Examples whereof we haue 1.Sam.1.26. and 25.22.

1.Sam.1.26. and 25.22.

§. *Sect.* 4. *Our oathes are vnlavvfull vvhen vve svveare by any thing besides the true God, or ioyne any thing vvith him.*

In respect then of the obiect we sweare lawfully, when we sweare by the true *Iehouah* onely, and consequently our oathes are vnlawful, when as we sweare directly by any other thing. In which regard there are two kindes of vnlawfull oathes: first, when as we sweare by any thing besides the true God; secondly, when as in our oathes wee ioyne any other with him. They who vse the former kinde of swearing commit the most impious kinde of theft, robbing God of his glorie, to bestow it vpon an Idoll: the other shew their graceleſſe follie in making base Idols, and sillie creatures, corriuals in honour and compeeres in the throne of iustice, vnto the Lord, who is the Creator of heauen and earth, and the

the supreame Iudge and sole Monarch of all the world. Of the former the Lord accuseth the people of Iuda, Ier. 5.7. *Thy children haue forsaken me, and sworne by them that are no Gods.* Whereby is plainely implied that they who sweare by any thing besides the Lord, doe renounce him and his true worship; and for the latter he threatneth destruction, Zeph. 1.4.5. *I will cut off them that worship and sweare by the Lord, and sweare by Malcham.* For the Lord being the peerelesse soueraigne of heauen and earth, cannot indure that any other should haue, or share with him in, his glorie, as himselfe also professeth, Esa. 48.11.

Ier. 5.7.

Zeph. 1.4.5.

Esa 48.11.

§. *Sect.* 5. *Pettie and childish oathes vnlawfull.*

Here therefore are condemned all oathes which are not by the name of the true God; of which there are many kinds: first those pettie, diminutiue, and childish oathes which are so much in vse in these dayes; bodikin, lakin, by cocke, by my fey, and such like; all which are the fruites of ignorance and superstition: for men seeing the vnexcusable euill of prophaning the glorious name of God, in their ordinarie communication, vpon euerie trifling occasion, and hauing so inured their tongues to swearing, that they thinke there is a kinde of necessitie of vsing some kind of oathes, either for ornament of speech, or to gaine more credit to their words; they imagine that God will excuse them if they doe not directly take his name in vaine, but vse onely these trifling and pettie oathes in their ordinarie speech. But what is this but to iest with holy things, and to mocke the Lord, who will not be mocked? As though he regarded the pronunciation and outward sound more than the oath it selfe; or being displeased, to haue his titles and attributes commonly vsed, should be contented to haue them nick-named in a ridiculous manner. What is it but quite to ouerthrow the lawfull vse of an oath, which is ordained by God, onely for the confirmation of a waightie and necessarie truth, and not to be vsed ordinarilie and vpon euerie trifling occasion? so that if the matter be light and vaine we must not sweare at all; if so waightie that we may lawfully sweare, then likewise is it lawfull to vse the glorious name of God in an holy and religious manner.

Secondly,

§.*Sect.*6. *Swearing by the creatures condemned.* Matth 5. and 23.

Secondly, here is condemned swearing by the creatures; as, by the Sunne, light, fire, bread, and such like: which kind of oathes were in vse among the Pharisies, as our Sauiour sheweth, Matth.5.and 23. and are commonly vsed amongst ignorant worldlings in these dayes; wherein as they rob God of his glorie, and as it were spoile the Creator to enrich the creature, so doe they hereby exceedingly dishonour themselues, in that being their superiours by creation, they make themselues inferiour vnto them in swearing by them: for as the Apostle speaketh, *men sweare by him that is greater then themselues,* and make them their Iudges, whom God hath made their seruants.

Heb.6.16.

§.*Sect.*7. *Papisticall oathes condemned as vnlawfull.*

Of this kinde also are Papisticall oathes, by the Angels, Saints, and their reliques; by their Idols, the Masse, Roode, and such like; for as they worship the Saints by inuocation, oblations, pilgrimages, &c. so also by swearing by them, the which their practise is impious and vaine; the impietie hereof is manifest, in that they rob God of his glorie, and deifie the creatures by ascribing vnto them diuine worship; the vanitie of such oathes herein appeareth, in that they are idle and bootlesse, for in vaine it is and to no purpose to inuocate any to beare witnesse of our truth, and to punish falshood, vnlesse we acknowledge them present euerie where, the beholders of the most secret actions, yea euen the searchers of the heart and reines, and almightie to patronise truth, and to inflict deserued punishments vpon periured persons: but all these are Gods proper and peculiar attributes, which are not communicable vnto anie Saint or Angell, for neither are they omnipresent, omniscient, nor omnipotent; and therefore it is idle and vaine to inuocate them by an oath, as witnesses of truth and reuengers of falshood.

§.*Sect.*8. *Blasphemous oathes condemned.*

Thirdly, here is condemned those blasphemous oathes by the seuerall parts of Christs bodie, which are commonly vsed by impious men, euen in ordinarie communication, wherewith as much as in them lyeth, they teare the precious body of Iesus Christ in peeces and crucifie him afresh: or if these blasphemies proceede from superstitious ignorance, then this

this their practise is idolatrous, in ỳ they deifie the members of Christ, by ascribing vnto thē, whilest they sweare by thē, Gods incommunicable attributes. For howsoeuer wee may lawfully sweare by Christ man, yet it is not lawfull to sweare by his humanitie, and much lesse by the parts of his bodie.

§. *Sect.* 9. *Heathenish oathes condemned.* Exod. 23. 13. Hos. 2. 17. Gen. 31. 53. Iere. 14. 16.

Lastly, here is condemned Heathenish oathes by the gods of the Gentiles, which wee are forbidden so much as to remember by their names, as appeareth Exod. 23. 13. Hos. 2. 17. An example whereof wee haue in *Laban*, Gen. 31. 53. in the Israelites, Ierem. 14 16. and in many schollers amongst our selues, who affecting the Latine elegancie, vse in their orations and exercises Heathenish oathes, as *aedipol, mehercule, per Iouem immortalem*, &c. But accursed be that elegancie which is ioyned with idolatrie, and robbeth God of his glorie, to bestow it vpon Idols.

§. *Sect.* 10. *Of the end of a lawfull oath.*

And so much concerning the obiect of our oathes. Now wee are briefly to speake of the end, in regard whereof it is required, that our oath doth principally respect the glorie of God, and secondarily our owne, or our neighbours good. We glorifie God in our oath, when as confirming thereby a necessarie truth, we magnifie his omniscience, iustice, and power: we benefit our selues, when as we maintaine our owne right, or defend our owne innocencie; our neighbour, either when we perswade him to beleeue a necessarie truth, or take away the causes of discord and contention.

§. *Sect.* 11. *How an oath is vnlawfull in respect of the end.*

In respect therfore of the end we sweare vnlawfully, when in taking our oath wee doe not respect, either the glorie of God, or our owne or our neighbours good; as when through rage and anger men burst out into swearing, as though they would reuenge themselues vpon God for the iniuries they haue receiued of men. When in ordinarie dealing they countenance a profitable lie by a false oath; and when as by stuffing their ordinarie talke with vaine oathes, they affect the praise of a generous and couragious spirit, or seeke for their oathes sake to haue all their words credited. But that is but a weake proofe either of Gentilitie or Nobilitie, which is a manifest argument that wee are the slaues of Satan; it is no true courage desperatly to leape into hell fire; and ordinarie swearing

ſwearing is no ſigne of truth, ſeeing it vſually proceedeth frō a gulitie conceit of their owne want of credit: for if they thought their word worthie reſpect, to what purpoſe ſhould they vſe oathes? Nay rather vſuall ſwearing is a ſigne of the ſwearers falſehood; for therefore they ſweare becauſe their ſimple word is of no credit. And when they haue done all they can, an honeſt mans word is better to be eſteemed then al their oathes, *nam qui deierat peierat*, he that often ſweareth, often forſweareth.

Chap. IIII.

Of the properties of a lawfull oath.

AND ſo much for the end of our oathes. In reſpect of the manner, wee ſweare lawfully when wee ſweare in trueth, iuſtice, and iudgement; all which are required vnto a lawfull oath by the Lord himſelfe: Iere. 4.2. *And thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and in righteouſneſſe.*

Iere 4 2.

§. *Sect.* 1. 1. *We muſt ſweare in truth.*

Firſt, it is required ỳ we ſweare in truth, that is, firſt that in our oath, our ſpeech agree with the thing: and ſecondly, our minde with our ſpeech. And contrariwiſe we ſweare vnlawfully, when we faile in either of theſe; that is, whē we ſweare a thing that is falſe, or falſely. A thing falſe, when as wee ſweare an vntruth, the ſpeech diſagreeing with the thing; which is done purpoſely or vnaduiſedly.

Falſely, when as wee ſweare the truth, but deceitfully and with a purpoſe to deceiue, the heart and tongue not agreeing together, the which ſinne is forbidden and condemned, Leuit. 19.12. and puniſhed with Gods fearefull curſe, Zach. 5.4. Neuertheleſſe, howſoeuer this be condemned as a great ſinne in Gods word, and abhorred as a deteſtable practiſe euen amongſt the ancient Heathens; yet it is iuſtified as lawfull by the Papiſts, both in their practiſe and writings; who auouch that a man may vſe in his oathes, equiuocations, and mentall reſeruations, wherein oftentimes the mind & tongue are oppoſed to one another in flat contrarietie.

Leuit. 19.12. Zach. 5.4.

And

And this is that falſe ſwearing, which in the word of God is principally condemned, and therfore to be of all Chriſtians auoided, as being a mother ſinne who in her fruitfull wombe containeth diuers impieties, and a compound wickedneſſe, compriſing in it diuers enormous tranſgreſſions; as hereafter ſhall appeare.

§. *Sect.* 2. 2. *VVe muſt ſweare in iuſtice.*

The ſecond propertie required to a lawfull oath, is that we ſweare in iuſtice, which propertie hath his ſpeciall place in a promiſſorie oath; which when we make wee are carefully to take heede, that that which by oath wee promiſe be iuſt and lawfull; otherwiſe we are not to ſweare it, or hauing ſworne, not to performe it: for an oath ought not to be the bond of iniquitie; and, as one ſaith, thoſe oathes are laudably broken, which are vnlawfully made.

In this reſpect therefore our oath is vnlawfull, when as thereby we promiſe any thing which is vniuſt and vnhoneſt, whether it appeare vnto vs preſently when we make the oth, or afterwards. For this is a horrible wickedneſſe, when as we make God not only a witneſſe, but alſo our ſuertie, that wee will performe an vniuſt or vnhoneſt action. And ſuch was the oath of *Dauid*, 1. Sam. 25. 21. of *Gehezie*, 2. King. 5. 20. of *Achab*, 2. King. 6. 31. of the Iewes, Act. 23. 12. And ſuch is the oath of the Popiſh Clergie, who hauing not the gift of continencie, vow virginitie; and of thoſe who being young, ſweare themſelues to the Cloiſters againſt their parents will, &c.

1. Sam. 25. 11. 2. Kin. 5. 20. 2 Kin. 6. 31. Act. 23. 12.

So if after the oath is made, wee finde that there is impietie and iniuſtice in it, which wee did not diſcouer at the making thereof, then ſuch an oath is rather to be broken then obſerued; for we ſinne not in breaking, but in making of it. Whereas he that performeth ſuch an oath, addeth ſinne vnto ſinne, that is to ſay, vnto raſhnes in ſwearing, wickedneſſe in performing: as we may ſee in the example of *Herod*, who after he had made a wicked oath, did performe it with greater wickedneſſe. And this *Dauid* knew well, and therefore hee made no conſcience of breaking that vnlawfull oath, which he had vnconſcionably made, as appeareth 1. Sam. 25. 21. 3.

Mar. 6. 23.

§. *Sect.* 3. 3. *We must sweare in iudgment.*

The third propertie required to a lawfull oath is, that wee sweare in iudgement, that is, that we vse the name of God in our oathes reuerently, and holily, conscionably, and with great deliberation and circumspection. And secondly, that we vse it sparingly, when as wee are necessarily vrged thereunto. As when the person vnto whom wee sweare can no otherwise be perswaded of a necessarie truth, when as the truth cannot be demonstrated, by reason, testimonie, or other arguments, when as it is necessarie for the aduancement of Gods glorie, or for the furthering of some charitable worke, either publike or priuate, respecting either our neighbour or our selues. For seeing an oath is not absolutely good but vpō the condition of necessitie, therefore we must not sweare but when some necessarie cause constraineth vs; for, *bonum necessarium extra terminos necessitatis non est bonum:* that is, a necessarie good is not good but when it is necessary. And hence it is that the Hebrew word vsed for swearing being passiue, signifieth to bee sworne rather then to sweare; whereby is implied that we are not to take an oath as voluntarie agents, but only as patients when as necessitie vrgeth vs thereunto, as *Pagnine* hath obserued.

Iere. 4. 2. Esa. 65 16.

Wee therefore sweare vnlawfully when as wee doe not sweare in iudgement, that is, when we sweare vnreuerently, rashly, and vnnecessarily; in which respect men principallie offend when as no necessitie vrging them, vpon euery slight occasion, idely, rashly, and vainely they prophane the holie name of God in their ordinarie communication. The which manner of swearing iustified by the Pharisies, Christ condemneth, Mat. 5. 34. And the Apostle *Iames* dissuadeth frō it, Iam. 5. 12. Yea euen the Heathens themselues who had only the light of nature to bee their guide, did dislike this vaine and rash swearing by their Idols and false gods. And therefore, as *Plutarch* recordeth, the Romanes would not suffer their children to sweare by the Idoll *Hercules* within dores, but inioined them first to go abroad, that hereby they might restraine them from rash swearing, and giue vnto them time to deliberate of their oath.

Matth. 5. 34. Iam. 5. 12.

Plutarch. quæst. Rom.

Not-

Notwithſtanding, howſoeuer the Lord hath ſtraitly forbidden and condemned this ſinne, and though the Heathens themſelues made ſome conſcience of it, yet this horrible prophanation of Gods holie name ſo exceedingly raigneth in our times, euen among thoſe who profeſſe Chriſtianitie, that by reaſon of theſe vaine oathes and impious blaſphemies, the land mourneth, being oppreſſed with the heauie burthen of this ſinne, and Gods fearefull iudgements which vſually accompanie it, as the Prophet *Ieremie* complaineth of his times. Neither hath this graceleſſe vice of prophaning Gods name, corrupted ſome few perſons in this our countrie, but hath ouerſpread all ſtates and conditions of men. Our Magiſtrates who ſhould reſtraine men from this ſinne, by their lawes, examples, and puniſhments, make no lawes againſt ſwearing, leſt they ſhould prepare a net to catch themſelues; nor inflict any puniſhments vpon offenders in this kinde, becauſe their owne conſciences are guiltie of the ſame ſinnes; or to ſpeake the beſt, becauſe ſuch is the multitude of blaſphemers, that they thinke it vaine to make lawes, ſeeing there is no likelihood of execution, there being not enow innocent to puniſh the offenders. And howſoeuer they ſeuerely puniſh any reprochfull ſpeeches vttered againſt themſelues, yet when God is blaſphemed they winke at it, and leaue the reuenge wholly to himſelfe, ſaying in their hearts, as *Ioaſh* ſaid of the Idoll *Baal*, Iudg. 6. 31. Why ſhould we contend in Gods cauſe? if he be God let him pleade for himſelfe, againſt thoſe who blaſpheme his name. But let ſuch know that the Lord will ſurely take them at their word; and howſoeuer through his patience he ſuffereth long, yet in the end he will ſeuerely puniſh ſuch Magiſtrates, as make their owne euill practiſe a pernicious preſident to the people; and ſuch alſo who hauing authoritie to puniſh this ſinne, doe carrie the ſword in vaine, neuer drawing it out againſt theſe impious ſwearers, no nor ſo much as touching them with the ſcabberd.

§ *Sect.* 4. *Of prophane and vaine ſwearing in ordinarie communication.*

Ier. 23. 10.

That all ſorts of men are corrupted with this vice of vaine ſwearing.

1. *Magiſtrates.*

Iud. 6. 31.

Our Nobilitie likewiſe for the moſt part are much infected with this vice, who more contend to ſhew their ſpirit and valour by deſperate ſwearing, then by feates of armes; not caring

§. *Sect.* 5. *Our Nobilitie tainted with vaine ſwearing.*

caring in moſt prophane manner to diſhonor his holy name by vſuall and vaine ſwearing, who hath aduanced them to all their honor, and made them like glorious ſtarres in the globe of the earth in compariſon of the common ſort. But who ſo they be that continue in this ſin of vain ſwearing, they ſhew no ſigne of true courage, or Chriſtian valour, but rather their baſe ſubiection vnto ſinne and Satan, in whoſe bondage and thraldome they cowardly remaine, neuer making any reſiſtance, nor ſtriuing to recouer their Chriſtianliberty which Chriſt with the precious price of his blood hath purchaſed for vs.

§. *Sect. 6.* *The Gentilitie.* Our Gentilitie alſo are much corrupted with this ſin, who vſeth oathes as rhetoricall elegancies and ornaments of their ſpeech, fooliſhly imagining ẏ they much grace themſelues, when they diſgrace and diſhonour their Creator; that they proclaime their gentilitie, when by blaſphemous oathes, they ſpread (as it were) their flagge of defiance againſt all pietie, that they make all men giue credit to their ſpeeches, when by their often redoubled oathes it appeareth, that they ſcarce beleeue themſelues. But ſuch as vaunt themſelues in this wicked practiſe, they glorie in their ſhame, and their end will be damnation, as the Apoſtle ſpeaketh, vnleſſe they turne from their ſinne, by vnfained repentance. Phil 3.19.

§. *Sect. 7.* *Oathes vſed to hide Cowardize.* And as they vſe their impious ſwearing in a diuelliſh brauerie to grace themſelues, and to gaine credit to all their aſſertiõs; ſo alſo oftentimes in a daſtardly cũning to hide their cowardize: for it is not ſeldome ſeene that the vericſt henhearted gulls, are moſt rife in ruffenlie oathes, to ſtrike an awefull terror in the hearts of their hearers, and to worke in them a conceite, that they are ſuch deſperate hackſters, as may not without extreame danger be gainſaid, much leſſe withſtood; there being no likelihoode that men can eſcape their deſperate furie, ſeeing in their audacious hardines they are readie to prouoke God himſelfe, and offer a kind of diuelliſh violence againſt his powerfull maieſtie by their helliſh blaſphemies. Whereas it will plainely appeare if theſe ruffians bee vnmasked by the leaſt triall, and this outward skinne of lion-like furie be pulled from theſe

Aſſes,

Aſſes, that they are onely valiant in bearing blowes, and onely reſolute and deſperate in prouoking Gods wrath by their bloodie oathes, and in wilfull leaping into the fire of hell.

§. *Sect.* 8. *Seruingmen much addicted to vaine ſwearing.*

The like may be ſaid of their Seruingmen, and attendants: for like maſter, like man; neither are they more readie to follow and waite vpon their perſons, then to imitate their corrupt manners; yea and as they are more baſe in condition, ſo are they vſually more barbarous and brutiſh in their impietie. In all which their graceles cariage, they are much graced by their irreligious maſters, and exceedingly animated in their wickedneſſe by their liking and approbation. For are not thoſe in our times moſt reſpected and countenanced by prophane gentlemen, as being the fitteſt men to grace them by their ſeruice, that can deſperately ſweare, ſwagger like ruffians, beare moſt drinke, and put vp leaſt iniurie, without taking ſharpe reuenge? are not thoſe thought to aduance moſt their maſters credit, who in euerie ſentence rap out an oath, and who in their talke wanting either words or matter, ſupply the defect of both, and bumbaſt (as it were) the emptie places of their ſentences with impious blaſphemies? whereas contrariewiſe, if any that feareth God be entertained into theſe ſeruices, who walketh in the ſinceritie of his heart before God, maketh conſcience of an oath, and ſetteth a watch before the dore of his lips that he offend not with his tongue, he is accounted by his maſter to bee but a ſhallow and ſimple fellow, altogether vnfit for any imployment, and wondred at amongſt his fellowes, like an owle amongſt little birds.

§. *Sect.* 9. *Our Citizens giuen to vaine ſwearing.*

Neither are theſe men before ſpoken of, guiltie of this vice alone, amongſt whom we are taught by long experience to expect no better fruits; but euen our citizens, who in reſpect of their profeſſion ſhould be of a ſober and ciuill conuerſation, and in regard of the ſpirituall meanes which they haue long inioyed, ought to bee vertuous and religious, doe exceedingly abound in this ſinne; ſometimes ruffian-like, ſwearing for a graceleſſe grace; ſometimes miſer-like for their gaine and aduantage, ſelling their ſoules vnto

Satan by vaine and impious swearing, that hereby they may make the better sale of their wares. But that is a miserable bargaine, when the soule is giuen in to boote for some trifling gaine, which cannot bee ransomed with the whole world.

Nor yet doth this sinne raigne onely amongst the youth of this Citie, who are in the heate of their blood, and (in respect of that licentiousnesse which this age challengeth vnto it selfe) in the height of sinne; but it beareth sway also amongst our graue citizens, whose old yeeres and gray heads, should teach them more wisedome; amongst housholders, masters, and parents, who as they should bee paternes of pietie vnto their familie, and (in respect that they are Gods lieutenants, and as it were pettie Kings in their owne house) punishers of all manner of impietie; they contrariwise become presidents and patrons, as of all other vices, so especially of swearing; and by their bad example, both teach and incourage their children and seruants in this impietie.

Apprentises and children nuzled vp in swearing.

And hence it is, that their Apprentises, who heretofore were brought vp by a seuerer discipline, in modestie and sobrietie, are now ready to swagger and sweare like graceless ruffins: yea euen their young children following their example, learne their oathes with their language, and as soone as they are come to the vse of speech, abuse their tongues to blasphemous swearing, which were giuen them to bee the instruments of Gods praise. No meruaile therefore seeing they begin so young, if they grow to bee exquisite swearers when they come to elder age; neither is it any wonder if they ripen in wickednesse faster then they ripen in yeeres, seeing such a foundation of impietie is laied in their tender youth. But let such parents and masters know, that Gods heauie curse lieth vpon them for the wicked education of their youth, that their blood shall be required at their hands, at the dreadfull day of iudgement, seeing they haue peruerted and destroyed them, by their bad example and loose gouernment; in which respect, much better were it for them, that a milstone were tied about their neckes and they cast into the sea, then that they should thus offend

these

theſe little ones, and by their ill preſidents, leade them into their ſinnes, and ſo plunge them headlong into eternall perdition.

And as all ſorts of people are poyſoned with this ſinne of prophane ſwearing, ſo is there not anie place free from this wickednes. If you goe into the Court, you would thinke that you are come into a ſchoole of blaſphemie; if you walke in the ſtreets of the Citie, you would imagine that you are come amongſt their ſchollers, who haue heard this lecture of impietie, and are now repeating it, that they may grow more perfect. Turne aſide into the countrie, and you ſhal finde, that the ſillieſt are wiſe enough to this euill, and that the rudeſt in ſpeech can be eloquent in blaſphemie; as though howſoeuer they are excelled by courtiers and citizens, in riches and coſtly attire; yet they diſdained that they ſhould ſurpaſſe them in brauerie of ſwearing, and in varietie of new faſhioned oathes.

No place priuiledged from this ſinne of vaine ſwearing.

§. *Sect.* 10.

No time nor occaſion thought vnfit for this ſin.

There is no time thought vnſeaſonable for this ſinne, no companie priuiledged, no occaſion ſo vnfit which will not miniſter to theſe miſcreants matter of blaſphemie. Are they merrie? then oathes fly out apace as though they were the muſicke of their mirth. Are they incenſed with furious anger? they can expreſſe their rage no better, then by deſpiting God with their bloodie oathes. Are they recreating themſelues in games and paſtimes? If they be croſſed in their pleaſures, or ſuſtaine anie loſſe, they expreſſe their paſſion by curſed ſwearing. Are they imployed in their worldly buſineſſe, in buying and ſelling, or labouring with their hands? on euerie occaſion, they blaſpheame Gods holy name, either when they would get profit, or doe ſuſtaine any damage and hurt. Are they offended with any? they ſhew their diſpleaſure in the language of oathes. Are they ſatisfied and well pleaſed with any occurrent? then as rauiſhed in ſome wondrous extaſie of ioy, they make their oathes expreſſe their contentment. Are they reſolued to perpetrate any wickedneſſe? they confirme their purpoſes with bloodie oathes, bringing vpon themſelues a wilfull neceſſitie of doing euill, becauſe they haue obliged themſelues thereunto, with the religious

religious bond of an oath, and haue made God himſelfe the ſuertie of their ſinne. In a word, vnto ſuch a cuſtome and habite of ſwearing are men come in theſe daies, that (like men deſperatly diſeaſed) their excrements and filth come from them at vnawares, in ſo much as when a man reproues them for their blaſphemies, they are readie to ſweare that they did not ſweare. And as by much labour the hand is ſo hardened that it hath no ſenſe of labour; ſo much ſwearing cauſeth ſuch a brawnie skinne of ſenſeleſnes, to ouerſpread the heart, memorie, and conſcience, that the ſwearer oftentimes ſweareth at vnawares, and hauing ſworne hath no remembrance of his oath, and much leſſe repentance for his ſinne.

§ *Sect.* 11. *The great varietie of oathes which are commonly vſed.*

To conclude this point; as there is great plentie, ſo is there alſo great varietie of oathes: for men ſwearing more in pride and brauerie, then for neceſſitie, it is come to paſſe, that as they take pride in change of ſuites and ſtrange kindes of apparell, ſo alſo in varietie of new-faſhioned oathes. And as there are ſome who tire their wits in the inuention of ſtrange tires, and new habits: ſo are there in our ſinfull times ſome limmes of Satan, who deuiſe vnheard of oathes, that by this varietie they may take away all ſatietie of ſwearing, and keep themſelues and others, from being glutted with the common vſe of the ſame oathes. Some ſweare by the creatures, ſome by the Saints, Maſſe and Rhoode, ſome by the dreadfull name of God; but moſt of all blaſpheme our Sauiour Chriſt himſelfe, pulling his ſoule from his bodie, and tearing peece-meale his precious members one from another, diuerſifying their oathes according to the diuers parts of his ſacred bodie. But let all ſuch know, that as they wantonize in their ſin, and impiouſly inuent new kinds of blaſphemies, to the great diſhonour of almightie God, ſo the Lord will bee as acute and ingenious in inuenting new and vnheard of plagues, for the puniſhment of their impietie; and wil glorifie that name which they haue diſhonoured, by inflicting on them deſerued vengeance. And if a whole volume will not containe the multitude of their oathes, then the Lord hath in ſtore for them, a whole volume of his plagues, and that in the largeſt folio, as appeareth, Zach. 5. 2. 3. So that thoſe who hearing

Zach. 5. 2. 3.

their

their blaſphemies, haue been moued to doubt of the diuine iuſtice, power and prouidence, becauſe ſuch helliſh impietie is not preſently puniſhed; in the end ſeeing the fearefulneſſe of their plagues, ſhall conclude with the Prophet *Dauid: Doubtleſſe there is a God that iudgeth the earth.* Pſal.58.11.

CHAP. V.

Motiues to perſwade all men to leaue vaine ſwearing.

WHich iudgements and puniſhments if we would eſcape, let vs hate and flee from this odious ſin of prophane ſwearing; and that wee may the rather bee mooued hereunto, let theſe reaſons perſwade vs: Firſt, becauſe the Lord in his law hath forbidden and condemned it, yea and that after a ſpeciall manner; for whereas he hath giuen vs tenne Commandements, hee hath added a commination or threatning but vnto two of them, the firſt forbidding idolatry and falſe worſhip, the other taking his name in vaine; to note vnto vs that idolatrie and prophanation of his holie name, are ſuch odious ſinnes in his ſight, that of all other hee will not let them goe vnpuniſhed. And in the new Teſtament our Sauiour Chriſt likewiſe hath reuiued and ratified this law by his repetition and explanation: Matth.5.34. *Sweare not at all, neither by heauen, for it is the throne of God:* 35. *Nor yet by the earth, for it is his footſtoole; neither by Ieruſalem, for it is the citie of the great King.* 36. *Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or blacke. But let your communication be yea yea, nay nay: for whatſoeuer is more then theſe commeth of euill.* In which words (as *Auſtine* obſerueth) our Sauiour inioyneth vs not to ſweare at all, to wit, in our ordinarie communication, leſt ſwearing beget facilitie of ſwearing, facilitie cuſtome, and cuſtome periurie. And, as another ſaith, *for this cauſe our Lord forbiddeth, not onely to forſweare, but alſo to ſweare, leſt wee ſhould then onely ſeeme to ſpeake the truth when we confirme it by an oath; or leſt thoſe who ought to vtter nothing but truth in all their ſpeeches, ſhould imagine*

§. *Sect.* 1.

1. *Becauſe the Lord hath forbidden and condemned it.*

Mat.5.34 35. *Dico vobis, ne omnino iuretis neſcilicet iurando ad facilitatem iurandi veniatur, & ex facilitate ad conſuetudinem, atque ita ex conſuetudine in periurium decidatur.* *Aug. ad Conſentium de Mendac. cap. 15. Chromat. in Mat. cap. 5.*

gine lying without an oath lawfull. And that we may the rather be moued to yeeld obedience to this commandement, hee adioyneth a ſtrong reaſon; namely, that whatſoeuer is more in our ordinarie communication, then yea yea, or nay nay, commeth of euill. For either it is euill in him that ſweareth, as when he ſweareth voluntarily, vainly, and without cauſe; or when hauing made ſhipwrack of his credit by his cuſtomable lying, he cannot gaine beliefe to his ſpeeches without an oath. Or elſe it is euill in him who compelleth another to an oath, when as cauſleſly he ſuſpecteth his truth, and wil not giue credit to his aſſertions or promiſes, though his word be of approued credit, and his whole courſe of life vpright and iuſt. The Apoſtle *Iames* alſo following in the ſteps of his Lord and Maſter, inforceth this commandement with no ſmall vehemencie: Iam. 5. 12. *Before all things, my brethren, ſweare not, neither by heauen, nor by earth, nor by any other oath: but let your yea be yea, and your nay nay, leſt you fall into condemnation.* So that it is not a commandement of leaſt regard, or a matter of ſmall moment to abſtaine from vaine ſwearing, ſeeing the Apoſtle chargeth vs aboue al things to forbeare from theſe vnneceſſarie oathes, in our ordinarie communication, and to content our ſelues with a ſimple affirmation of the truth, and negation of that which is otherwiſe.

Iam 5.12.

§. *Sect.* 2. 2. *Becauſe all kinde of vaine ſwearing is a grieuous ſin.*

Secondly, we are to auoide this prophane practiſe of vaine ſwearing, becauſe it is an hainous ſin, what manner of oathes ſoeuer wee vſe: for if wee ſweare by any thing which is not God, we hereby deifie it, by aſcribing vnto it Gods incommunicable attributes of omniſcience, omnipreſence, omnipotence, as hath been ſhewed, and ſo ſpoile the Lord of his glorie by attributing it to the creatures; and likewiſe an oath being a kind of inuocation, and conſequently a part of Gods worſhip, we commit an high degree of idolatrie, when as we communicate it vnto any creature.

If we vſually ſweare by Gods holy name, we by making it common doe pollute and prophane it, contrarie to the expreſſe commandement of almightie God. Leu. 22. 32. *Ye ſhall not pollute my holie name, but I will bee hallowed among the children of Iſrael.* For that is ſaid in the Scriptures to be polluted

Leuit. 22. 32

and

and made vncleane, which being in it ſelfe good and holie, is prophaned by common vſe; wherof it is that theſe phraſes of ſpeech, to be made common & to be polluted, are promiſcuouſly taken in the ſame ſignificatiō, as appeareth Act. 10. 14. Act. 10. 14.
And ſecondly, this prophane ſwearing exceedingly derogateth from Gods glorious maieſtie: for if euery ordinary man holdeth himſelfe mocked and abuſed, when hee is often called vpon by his name, the partie who calleth him hauing nothing to ſay vnto him; and if the meaneſt Prince vpon the earth would account it a foule diſgrace and great diſparagement to his eſtate, if his meane ſubiects ſhould appeale vnto him as their Iudge in euery trifling buſineſſe, and produce him as a witneſſe in euery ſlight cauſe, which either needeth no proofe, as being a matter of no importance, or may eaſilie be proued, either by manifeſt reaſons, or more inferiour teſtimonies; then what diſhonour and diſgrace doe we offer to this ſupreme Maieſtie, the moſt glorious King of heauen and earth, when in our ordinarie ſpeeches and buſineſſes we doe in an idle and ſenſeleſſe manner name him, hauing no occaſion at all to ſpeake vnto him, or inuocate him by our oathes as a witneſſe or Iudge, in euery trifling and needleſſe buſineſſe, which either deſerueth no proofe, or may eaſily be proued by other meanes; ſeeing he is the chiefe ſoueraigne and ſupreme Iudge of heauen and earth, vnto whom we are only to appeale in matters of higheſt nature and greateſt neceſſitie.

Laſtly, if according to the common practiſe of the ſonnes of Belial, wee blaſphemouſly ſweare by the ſeuerall parts of Ieſus Chriſt, as his fleſh, blood, heart and ſuch like; what doe we elſe but as much as in vs lieth in moſt deſpitefull manner crucifie him afreſh, and make a mock of his incarnation and ſufferings? What doe wee but moſt vngratefully diſhonour him, who took vpon him our fraile fleſh, indured a miſerable life, and ſuffered a curſed death, that ſo hee might worke the worke of our redemption, make vs of the heires of perdition and firebrands of hell, the children of God, and inheritours of the eternall ioyes of Gods kingdome? In a word, what doe wee elſe hereby but cauſleſly aggrauate the hai-

§. *Sect. 3.* *That it is a great ſin to ſweare by the ſeuerall parts of Chriſt.*

nouſneſſe of our ſins, and plunge our bodies and ſoules into a feareſull degree of condemnation? *Iudas* is a condemned wretch in hell, becauſe hee betrayed his maſter vnto the high Prieſts to be crucified, for thirtie peeces of ſiluer; what a fearfull ſentence then are they to expect, who themſelues crucifie and teare in peeces his moſt precious bodie, hauing no inducement of pleaſure, profit, or credit, to draw them vnto it, but through meere vanitie or maliciouſneſſe, whereby they are readie to gratifie the diuell, by deſpiting God himſelfe? The ſouldiers are iuſtly taxed and reproued for parting but the garments of Ieſus Chriſt; and therefore how much more are they worthie of rebuke and puniſhment who diuide and teare in peeces his glorious and indiuiſible perſon, his manhood from his Godhead, his ſoule from his bodie, and all his bleſſed members one from another? The Iewes grieuouſly ſinned (as all confeſſe) in crucifying the Lord of life; but theſe blaſphemers ſinne in diuers reſpects much more grieuouſly: for they ſinned of ignorance, becauſe they did not know him to be the promiſed Meſſias; theſe of knowledge, after they haue confeſſed and profeſſed that hee is the Sauiour of mankinde: they called vpon *Pilate* to haue him crucified, theſe crucifie him themſelues, and in ſtead of croſſe and nailes, they rend him in peeces betweene their owne teeth: they committed this ſinne but once, theſe innumerable times, euerie day in the yeere, euery houre in the day, ſpeaking no oftner then they do blaſpheme: they ſinned againſt him in the ſtate of humiliation when hee was but in the forme of a ſeruant; theſe after hee is exalted to glorie and maieſtie, ſitting at the right hand of God, as the ſoueraigne Lord and Iudge of heauen and earth. Many of them were pricked in conſcience, and repented of their ſin at the hearing of one ſermon; theſe haue no ſight, ſenſe nor remorſe of their ſinnes, though their conſciences haue been often conuinced in the miniſterie of the word; and though the Lord hath for many yeeres together granted them the meanes of their conuerſion, yet they continue in their ſinne, and in their hardneſſe of heart. As therefore they ſurpaſſe them in ſinne, ſo ſurely they ſhall exceede them in puniſhment; and as it ſhall be eaſier for Tyre

Act. 3.17.

and

and Sidon, Sodom and Gomorrah at the day of iudgement, then for the people of the Iewes; ſo ſhall it bee eaſier for the Iewes at that day, then for theſe blaſphemers.

§. *Sect.* 4. *3. Becauſe vaine ſwearing doth ſmother the chiefe graces of Gods ſpirit.*

Thirdly, we are to abhorre this vaine and prophane ſwearing, becauſe it doth ſmother and choake in vs the chiefe graces of Gods ſpirit. As for example, inuocation and prayer; for with what face can we preſume in the time of want and affliction, to call vpon that name for helpe, which wee haue ſo often abuſed by prophane ſwearing? So alſo faith in Chriſts merits; for how can wee beleeue that Chriſts body was crucified for vs, which we ſo often and deſpitefully crucifie vnto our ſelues afreſh, or that his blood ſhall waſh away our ſinnes, which by impious and prophane ſwearing wee haue ſo often trampled vnder our feete as an vnholy thing, making but a mocke of it? It ouerthroweth alſo our affiance in Chriſt, both in this life, and at the day of iudgement; for how can wee truſt in him as our Sauiour, whom we daylie deſpite as though he were our enemie? how can wee when we are cited before the tribunall of Chriſt, hold vp our heades with any aſſurance of fauour, when as our conſciences ſhall tell vs, that we haue ſeldome remembred him, but to blaſpheme him, and haue more often named him in our oathes, then in our prayers?

§. *Sect.* 5. *4. Becauſe this vice ill beſeemeth a Chriſtian.* 2 Col. 4. 6. Ephe. 4. 29.

Fourthly, this vaine ſwearing is to be auoided, becauſe it is a vice which ill beſeemeth thoſe who make profeſſion of Chriſtianitie; for a Chriſtians ſpeech ſhould bee poudred with ſalt, and not with oathes; it ſhould not bee vnſauorie, and much leſſe ſtincking and noyſom: it ſhould miniſter grace to the hearers, and not like a contagious leproſie infect the weake, nor like thornes and ſwords, vexe and grieue the ſtrong. For howſoeuer euill men can eaſilie paſſe it ouer, when they heare Gods name diſhonoured, as being a thing which doth not at all concerne them; yet if thoſe who truely feare the Lord and bee zealous of his glorie, heare theſe blaſphemies, their heart quaketh, their ioynts tremble, and their haire ſtandeth vp an end, as it is, Eccl. 27. 14.

Moreouer it is an vndoubted badge, and infallible note of a prophane perſon who maketh conſcience of no ſinne,

but would (if he might with as little danger or diſcredit doe it) commit any manner of wickednesse. And hence it is, that as *Salomon* maketh it a true note of a faithfull man, to haue a reuerent reſpect of an oath; ſo he pinneth it as a badge vpon the wicked mans ſleeue, that he maketh no conſcience of cuſtomable ſwearing. For as he parallelleth and oppoſeth the wicked to the iuſt, the pure to the polluted, the ſinner to the good man: ſo likwiſe, the vſuall ſwearer to him that feareth an oath. The reaſon is manifeſt, for if neither Gods loue, mercy, goodneſſe, nor the innumerable benefits which hee hath multiplied on them, can reſtraine them from this vaine and vnprofitable ſinne, wherin there is no reſpect, ſo much as of any worldly good; then we may vndoubtedly conclude, that were it not for feare of humane lawes, they would if their luſts mooued them, as eaſilie and readilie commit adulterie, theft, or any other capitall ſinne, which haue the worldly baits of pleaſure, profit, or preferment to allure them; for he that will not ſticke to offend God, gratis, and for no benefit, will much more doe it, when he is hired with pleaſure or profit.

Eccle. 9. 2.

§. *Sect. 6.*

5. *Becauſe vaine ſwearing is an horrible abuſe of our tongues.*

Fiftly, becauſe it is an horrible abuſe of our tongue, when as the Lord hauing giuen this excellent member, for the ſetting forth of his glorie, we abuſe it to his diſhonor, by blaſpheming our Creator, and make that which ſhould bee the trumpet of Gods praiſe, the trumpet of Satan, to proclame warre againſt heauen, and an open defiance againſt God and all goodneſſe. Whereby we iuſtly deſerue (ſeeing we thus abuſe this excellent facultie of ſpeech, which the Lord hath priuiledged vs with, aboue all the reſt of his creatures, to the diſhonor of the giuer; and wheras the heauens declare the glorie of God and the earth ſheweth his handie worke, and all the reſt of the creatures in their ſeuerall kinds doe with their dumbe eloquence magnifie and praiſe their Creator, we contrariwiſe diſgrace him with helliſh blaſphemies and impious oathes:) we deſerue, I ſay, that the Lord ſhould ſtrike vs with preſent dumbnes, and caſt vs out as hee did *Nebucadnezer*, from the ſocietie of men, amongſt the brute and ſauage beaſts, till with him we haue learned to

ſpeake

ſpeake to Gods glorie, and to magnifie the mercie of our Creator.

Sixtly, we are to auoid vaine ſwearing, as being a notable cauſe and neceſſarie forerunner of that damnable ſinne of periurie; *nam qui deierat, peierat*, he that often ſweareth, often forſweareth. To which purpoſe one ſaith: *Caue facilitatem iurandi; cum de facilitate naſcatur conſuetudo, ex conſuetudine periurium, ex periurio blaſphemia*; beware of inclinablenes to ſweare in ordinarie communication; for of inclinablenes ariſeth cuſtome, of cuſtome, periurie, and of periurie, horrible blaſphemie. And this commeth to paſſe, both becauſe cuſtome of ſwearing taketh away all reuerent regard of an oath, vpon which followeth forgetfulneſſe of that which is ſworne, and ſo vtter neglect of performance; and alſo, becauſe mens tongues being inured thereunto, doe as familiarly vſe it, as a ſimple affirmation and negation, and conſequently they doe no oftener affirme an vntruth, then they are readie to confirme it with the deepeſt oathes. An example whereof we haue in *Saul*, who being the greateſt ſwearer that wee read of in the Scriptures, and making no conſcience of an oath, made as little account of damnable periurie, as appeareth, 1.Sam.19.6.15.

§. *Sect.* 7. *6. Becauſe it is a cauſe and forerunner of periurie.*

1.Sam 19.6.15

Seuenthly, let vs flee this prophane vice of common ſwearing, alwaies remembring that ſwearers haue a fearefull account to make at the day of iudgement. For if an account muſt be giuen of euerie idle word, then how much more of euerie vaine and bloodie oath? if they ſhall not eſcape puniſhment, who haue ſpoken idly and vainely, how fearefull ſhall their condemnation bee, who in their ordinarie talke haue ſpoken impiouſly and blaſphemouſlie?

§. *Sect.* 8. *7. Becauſe vaine ſwearers haue a fearefull account to make at the day of iudgement.*

Eightly, let vs call to mind the number numberleſſe of Gods infinite mercies, both in our creation, preſeruation, and redemption, and thinke with our ſelues what a foule ſhame it is for vs, thus to offend againſt this maieſtie, which wee haue found ſo mercifull and gracious, eſpecially by this ſin, which as it is vnto him moſt odious, in y it robbeth him of his glorie, which is moſt deare vnto him; ſo it bringeth no appearance of good vnto vs; for whereas other ſinnes haue

§. *Sect.* 9. *8. Gods manifold mercies ſhould reſtraine vs from vaine ſwearing.*

haue their ſeuerall baites to allure vs, ſome the baite of profit, ſome of honour, ſome of pleaſure; this ſinne of vaine ſwearing is deſtitute of them all, for vaine oathes are in vaine, and bring no profit but loſſe, euen the loſſe of Gods fauour, of a good conſcience, the aſſurance of ſaluation, and of our credit and reputation amongſt the faithfull, nor any pleaſure and delight, vnles a man ſhould (like the diuell himſelfe) take a helliſh pleaſure in acting ſin & deſpighting God; but contrariwiſe horror of minde, and the torments of an euill conſcience, nor any credit and eſteeme, but rather brand the ſwearer with the blacke marke of a prophane perſon. Seeing then if God had required a great matter at our hands, we ſhould haue been readie in regard of his boundleſſe and endleſſe mercies to haue done it: how much more ſhould we for his ſake, forſake and deteſt this ſinne of vaine ſwearing, which hath in it not ſo much as any reſpect of the leaſt worldly benefit? He hath beſtowed vpon vs whatſoeuer good things we enioy, and will we not at his requeſt part with this ſinne, which is not onely vnprofitable, but hurtfull? He is ſo bounteous that he hath not ſpared to giue vnto vs his onely begotten and dearly beloued ſonne, in whom hee was delighted and well pleaſed, and that to the death euen the bitter and curſed death of the croſſe: and ſhall we be ſo wickedly vngratefull, that we will not at his ſute, part with a ſinne, which hath in it no reſpect of good, pleaſure, profit, or credit, and contrariwiſe is hurtfull and pernicious both to our bodies and ſoules? If Gods infinite loue, mercie, and innumerable benefits ſhould ſo worke vpon our hearts and conſciences, that the ſtrongeſt inducements, and moſt alluring baites ſhould not mooue and intice to commit any ſin willingly and againſt our knowledge, then ſhame, confuſion, and vtter deſtruction iuſtly attend thoſe who either through wantonneſſe, or malicioufneſſe, fall into this ſinne, hauing no reaſon in reſpect of pleaſure, profit, or credit to perſwade them thereunto: according to the prayer of the Pſalmiſt, Pſal, 25.3. *Let them be confounded that tranſgreſſe without a cauſe.*

Pſal. 25.3.

§ *Sect.* 10. But if Gods mercies will not mollifie our flintie hearts, yet let

let his iudgements denounced againſt prophane ſwearers, bruſe and batter them in peeces. For in this life the Lord hath threatned againſt wicked ſwearers a whole volume of his curſes, Zach. 5. 3. Which are ſaid to be regiſtred in a book, to ſhew vnto vs, that ſeeing they are kept vpon record, they ſhal ſurely be remembred; in a large volume of twentie cubits long, and ten cubits broad, to note the multitude of Gods plagues which ſhall be inflicted vpon the ſwearer; and in a flying booke, to ſhew the ſwiftneſſe of Gods vengeance againſt this ſin, and ỽ quicke diſpatch he will make in deſtroying of them, though they be ſcattered far and wide vpon the face of the earth. So he threatneth, Deut. 28. 58. that thoſe who will not feare this glorious and feareful name, *The Lord our God*, ſhall be puniſhed with wonderfull plagues, both in themſelues and in their poſteritie, great in quantitie, grieuous and ſore in qualitie, and in reſpect of time, of long continuance. To the ſame purpoſe the ſonne of *Syrach* ſaith, that *a man which vſeth much ſwearing ſhall be filled with wickedneſſe, and the plague ſhall neuer goe from his houſe*, Eccleſi. 23. 11. But well were it with blaſphemers, if they had their whole portion of puniſhment in this life, and that they might die like beaſts without any future ſenſe of weale or woe, but they ſhall finde it farre otherwiſe; for they who in their ordinarie communication, in ſtead of yea yea, nay nay, vſe vaine ſwearing and bloodie oathes, ſhall fall (as the Apoſtle telleth vs) into eternall condemnation, and as they haue blaſphemed God in earth, ſo they ſhall continue their wicked blaſphemies in hell torments with the damned ſpirits; as they haue diſhonored God, by abuſing and prophaning his holy name in their accurſed oathes, ſo the Lord will glorifie it againe in their fearfull and eternall puniſhments.

9. *Gods iudgements ſhould reſtraine vs from this ſin of vaine ſwearing.* Zach. 5. 3.

Deut. 28.

Eccleſ. 23. 11.

Iam. 5. 12.

And theſe are the reaſons which may mooue vs to hate and auoide this ſinne in our ſelues; the which may bee alſo effectuall to make all men carefull in reforming this vice in thoſe that belong vnto them, and are vnder their gouernment, eſpecially Magiſtrates in the common wealth, and houſholders in the familie. And the rather, let all in authoritie be perſwaded hereunto; firſt, becauſe where one is tain-

§. *Sect.* 11. *We muſt not onely reforme our ſelues, but thoſe who are vnder our gouernment.*

ted with this leproſie, if ſeparation be not made, hee will likewiſe infect thoſe that are about him. As therefore Magiſtrates and houſholders in the time of common ſickneſſe are verie carefull to ſtay the infection, by keeping the ſicke from the whole: ſo the like or much greater care muſt bee had in keeping theſe who are infected with this contagious ſinne of vaine ſwearing, from thoſe who are not yet tainted, either till they be reformed and cured, or if they be vncurable, by baniſhing them out of the common wealth, and excluding them out of the familie; or at leaſt by inflicting vpon the offenders ſuch ſeuere puniſhments as may vtterly diſcountenance this ſinne, and diſcourage and deterre others from following their leaud example.

§ *Sect.* 12. *The impunitie of one ſinner bringeth Gods iudgements vpon the whole familie.*

Secondly, becauſe where any one enormous ſin raigneth in any member of a ſocietie, which is not ſuppreſſed and reformed, or at leaſt corrected and ſharply puniſhed, that ſinne will bring Gods vengeance and fearfull iudgements, not only vpon the offender, but alſo vpon the whole bodie of that ſocietie. For in reſpect of that neere communion which is betweene the diuers members of the ſame bodie politicke; it commeth to paſſe oftentimes that both their proſperitie, and aduerſitie, benefits, and puniſhments are communicated. So that as for the ſakes of ſome few godly men, the whole ſocietie fareth the better; ſo for the ſinnes of ſome few, which are either defended, wincked at, or not puniſhed; Gods temporarie iudgements are inflicted vpon the whole body, whether it be a priuate familie, or the whole common wealth. Of the former we haue an example in *Elies* houſe, ruined and ſubuerted through the vncorrected ſinnes of *Hophni* and *Phinees*; of the latter, in the Beniamites, whoſe whole tribe was neere rooted out for not puniſhing the abominable filthineſſe of the inhabitants of Gibeah: and in the Iſraelites, who for the ſinne of *Achan*, fell before their enemies. If then wee would not haue Gods curſe light vpon the whole common wealth, or familie, let the blaſphemous ſwearer be reformed, or baniſhed, or at leaſt by ſome other meanes ſeuerely puniſhed; for he that hauing power and authoritie giuen him of God to puniſh a ſinne, doth wincke

1. Sam. 3. 13.

Iud. 19. and 20. Ioſ. 7.

at

at it, becommeth an acceſſarie in the fault, and ſhall be a partner in the puniſhment.

CHAP. VI.

Excuſes alleaged for vaine ſwearing taken away.

AND thus haue I ſet downe ſuch reaſons and arguments, as may perſwade thoſe who haue any ſparke of grace, to leaue this vaine ſinne, and thoſe alſo who are in authoritie to puniſh ſeuerely ſuch as are graceleſſe and incorrigible. Now in the next place I will take away thoſe excuſes no leſſe vaine then cõmon, which are obiected either in the defence or excuſe of this ſin. For ſome there are who by long cuſtome being hardened in this ſinne, are growne to that height of impudencie, that they dare not only excuſe their vaine ſwearing as veniall, but alſo defend it as commendable; and to that high degree of impietie, that they audaciouſly preſume to turne the point of Gods owne weapon againſt himſelfe, and to vſe the ſword of the Spirit the word of God, as their inſtrument to wound Gods glorious name, and as it were to ſtab our Sauiour Chriſt, by making way for their helliſh blaſphemies. Doth not (ſay they) the Lord himſelf inioyne ſwearing as a part of his worſhip and ſeruice? and doth not the Pſalmiſt tell vs, that all who ſweare by the Lord ſhall reioyce before him? the more therefore we ſweare, the better ſeruice we doe vnto God, and the greater cauſe of true reioycing we procure vnto our ſelues. To this I anſwere, that if they would examine themſelues aright, their owne conſciences would tell them, that in their vaine ſwearing they do not propound vnto themſelues, as their ends, Gods glorie, and their ſpirituall reioycing, but rather ſweare to deſpite God in their rage, when they cannot haue their will; or in a brauerie to grace themſelues with this helliſh ornament. And therefore when by theſe ends they defend their ſwearing, they doe but play the graceleſſe hypocrites, couering their foule ſin vnder this faire vizard. But though we leaue the ranſacking of their

§. *Sect.* 1. *Their reaſons vvho defend their ſwearing anſwered.*

Deut. 6. 13.

Pſal. 63. 11.

hearts vnto the Lord who is the only ſearcher of them, and take their reaſons as they propound them, yet will they make little for their vaine ſwearing, but rather much againſt it. For as when the Lord inioyneth his true worſhip, hee doth not thereby approue of all manner of worſhip which is done vnto him, but only that which himſelfe preſcribeth; yea rather thereby forbiddeth and condemneth all humane inuentions, will-worſhip, and ſuperſtitious meanes of his ſeruice, and reſtraineth vs both for the matter and manner vnto his reuealed will: ſo when the Lord commandeth and commendeth vnto vs a lawfull oath, that hereby his name may be glorified, the truth cleered and defended, and we diſcerned from Heathens, Pagans, and all manner of idolaters; he doth not approue of vaine ſwearing, for in his law he hath abſolutely condemned this taking of his name in vaine, but that wee ſweare in that manner which hee hath preſcribed, in truth, righteouſnes, and iudgement: that is, for confirming of a neceſſarie truth, which cā by no other lawful means be cleered, and not vpon euery vaine and trifling occaſion; with feare and reuerence of Gods Maieſtie, as being in his preſence, and not in a ſwaggering humour, impiouſly and irreligiouſly aiming in our othes neither at Gods glory, nor ỹ good of men.

§. *Sect.* 2. *The excuſe of vaine ſwearing by cuſtome taken away.*

Others there are who are not come to that audacious impudencie, to defend their vaine ſwearing as lawfull, and yet neuertheleſſe if they be taxed and reprooued for it, will not ſticke to pretend many excuſes, why either they cannot or will not leaue it. Some alleage for their excuſe, that they haue been inured to ſuch a naughtie cuſtome of ſwearing, that howſoeuer they diſallow it in themſelues, yet they fall into it at vnawares, and can by no meanes giue it ouer. But did they euer indeede condemne it as a ſinne, and themſelues for falling into it? Were they euer ſeriouſly and ſoundly grieued at their hearts, becauſe thereby they haue diſpleaſed and diſhonored God? Do they lothe and hate this wicked cuſtome, and earneſtly labour to weane themſelues from it? Alas their conſciences tell them that they doe nothing leſſe; but either that they careleſly neglect to ſet a watch before their lips that they may not thus offend, or that what ſhew ſoeuer they make

make to the contrarie, they like and loue their ſinne, and take a pride in vſing of it. Wherof it muſt needs follow, that howſoeuer theſe men pleaſe themſelues, as though all were well, and haue put their ſecure conſciences to ſilence by this vaine excuſe, yet in truth their eſtate is moſt wretched, ſeeing they are content to liue in a known ſin without repẽtance, which, if it be finall, will enter them into the certen poſſeſſion of eternall death. Yea but many of them will ſay, that they repent of their ſinne, for after they haue vainly ſworne they ſmite themſelues on the breaſt, and aske God forgiueneſſe. O blindneſſe to be pitied if it were not wilfully affected! Is this the mends which thou makeſt, in hypocriticall manner to ſmite thy breaſt, for piercing of thy Sauiour? Is this a prayer acceptable vnto God, or like to returne with fruite into thy boſome, when thou askeſt forgiuenes with a purpoſe ſtill to offend, and deſireſt his pardon, as a priuiledge, by vertue whereof thou maiſt ſecurely goe forward in thy ſinne? Is this the repentance which God requireth to ſmite the breaſt, and to aske forgiueneſſe with fained lips? when as in the meane time the heart is not ſmitten at all with bitter griefe, nor earneſtly reſolued in a true hatred to leaue this ſinne ſo vaine, and ſo vnprofitable? If for euery oath theſe ſwearers ſhould ſuſtaine the leaſt worldly loſſe, or indure the leaſt bodily puniſhment, euen the loſſe of a groat, or the ſmart of a phillip, it would ſoone reclaime them from their euill cuſtome; and yet ſo baſely doe they eſteeme the ſaluation of their ſoules, ſo little doe they feare the helliſh torments, ſo ſlenderly doe they regard the Lords commandement, and ſo meane a reſpect they haue of his Maieſtie either to loue, or feare him, that they cannot finde in their hearts to weane themſelues from this wicked cuſtome of vaine ſwearing, which bringeth vnto them no benefit, no not ſo much as any worldly profit or aduantage. Say therefore no more that it is an vnreſiſtable cuſtome, but rather thy carnall prophanenes, and vtter contempt of God, which continueth thee in this ſinne. Neither alleage any longer this vaine excuſe, which doth but proclaime thy follie and aggrauate thy fault; making it queſtionable whether thy ſottiſhnes or impietie ex-

ceede one the other. For, may not any other ſinner after the ſame manner pleade poſſeſſion of their ſinne as well as thou? may not the murtherer ſay, I cannot leaue murthering of my neighbour, becauſe I haue bin ſo often fleſhed by killing and ſlaying? may not the adulterer with as good reaſon and more neceſſitie, excuſe his adulteries, becauſe by long cuſtome he hath gotten ſuch an habit of whoredome, that hee cannot leaue it? may not a theefe when hee is arraigned before a Iudge as well excuſe his theft, by alleaging that hee hath ſo long continued in his rapine and robberie, that hee hath no power to reclaime himſelfe from ſtealing? Now if in theſe caſes euery one would condemne ſuch excuſes as ridiculous, and the excuſers as outragiouſly impious; becauſe cuſtomable liuing in ſinne exceedingly aggrauateth the wickednes of the ſinner; then why ſhould wee not condemne this excuſe of ſwearers of like folly and impietie, when as being reprooued for ſwearing at ſome times, they pleade for themſelues, that it is their ordinarie cuſtome, and therefore they cannot leaue it. For if it be a ſin to ſweare once or twice, then is it out of meaſure ſinfull, to make an ordinarie practiſe of it, and ſo to bring vpon our ſelues an habit of ſwearing.

§. *Sect.* 3. *Their excuſe taken away vvhich ſay they think no harme*

Others excuſe themſelues, that though they ſweare, yet they thinke no harme, and therefore they hope God will haue them excuſed. To theſe I anſwere with our Sauiour, that *out of the abundance of the heart the mouth ſpeaketh:* and therefore if the words be prophane, we may ſafely conclude, that the heart alſo is polluted. If the heart were a good treaſurie, they would, as Chriſt ſaith, bring out of it good things, euen ſuch pure golden ſpeeches as would indure the touch and triall of Gods word; and not vent foorth nothing elſe but droſſe and filth. If pietie and the true feare of God were rooted in their hearts, they would not from theſe good trees bring foorth ſuch euill fruites; if they were pure fountaines ſeaſoned with Gods grace, they would neuer ſend forth ſuch bitter and polluted ſtreames, neither would they blaſpheme God with their mouth, if they bleſſed him in their hearts. In a word, if they had any dramme of true religion ſeated in the heart, it would bridle the tongue, and reſtraine it from vaine ſwearing:

Mat. 12.34.35.

Mat 7.16.20. Iam. 3.10.11.

ſwearing: for what ſinne will a man leaue for Gods ſake, if he will not leaue this which is euerie way vnprofitable, and manie waies hurtfull? And therfore we may conclude, with the Apoſtle, that *if any man amongſt vs ſeemeth religious, and refraineth not his tongue, he deceiueth his owne heart, and his religion is vaine.* Iam.1.26. Neither let them thinke that howſoeuer they excuſe themſelues, God will haue them excuſed; ſeeing he hath plainely told them, that they ſhall giue an account for euerie idle word, and therefore much more for vaine and impious oathes; and that when he commeth to iudge, he will paſſe the ſentence, not according to our ſecret thoughts, but according to our words and workes. Matth. 12.37. *By thy words thou ſhalt bee iuſtified, and by thy words thou ſhalt be condemned.* Neither let them ſuppoſe that this excuſe which would ſeeme friuolous and fooliſh to a mortall man, will goe for currant before the moſt wiſe and iuſt Iudge of heauen and earth. Now what Prince, hearing himſelfe abuſed to his face by the reprochfull words of his baſe ſubiect, would admit of ſuch an excuſe, that whatſoeuer hee ſpoke with his mouth, yet hee thought no ill in heart; and will not, thinke we, the Lord be as iealous of his glorie, which is moſt deare vnto him, as an earthly King? or will hee in his iuſtice acquite ſuch offenders vpon ſuch friuolous and vaine pretences?

Iam.1.26.

Matt.12.37.

§. *Sect.4. Their excuſe anſwered who pretend the example of the multitude.*

Others ſhroude their ſinne vnder the example of the multitude, alleaging that it is the common cuſtome of all, ſome few onely excepted, who are but too ſcrupulous about euerie trifle. But let ſuch know, that after this manner they may excuſe and countenance any manner of wickedneſſe, ſeeing no cuſtome is more common then to liue in ſinne. Let them remember that God hath forbidden vs to follow the example of a multitude in that which is euill; or to faſhion our ſelues according to the world, whereof we are but pilgrims, if at leaſt we be inhabitants of the heauenly Ieruſalem; that Chriſt hath choſen vs out of the world, not that we ſhould ſtill imbrace the impious practiſes of wicked worldlings, but that becomming his Diſciples, we ſhould follow his word and holy example, as our onely guides. Let them conſider, that

Exod.23.2.

that common vſe of committing ſinne doth not excuſe, but much aggrauate it in Gods ſight, and that it doth more inflame his wrath, and increaſe the puniſhment, when as men combine themſelues to worke wickedneſſe. Finally, let them call to minde, that it is the narrow path and ſtraite gate leading to eternall life, which is leaſt frequented, ſo that the Chriſtian may goe in it without crouding, though it be not large and ſpacious, in reſpect of the ſmall number which trauaile this way: and contrariwiſe, that there is no way more commonly haunted then the broade way, which leadeth to deſtruction; and conſequently, that wee can haue ſmall comfort in hauing a numerous multitude to accompanie vs into hell.

Matth. 7. 13. 14.

§. *Sect. 5. Their excuſe taken away, who alleage that they ſweare nothing but the truth.*

Others alleage in their excuſe, that they ſweare nothing but the truth, which may lawfully be confirmed with an oath. But as I haue ſhewed, Gods name is prophaned and abuſed, not onely (although moſt grieuouſlie) when wee ſweare that which is falſe, but alſo, when it is vſed vpon euery trifling occaſion, to confirme an vnneceſſarie truth, which either is not worth prooving, or may be demonſtrated by other arguments; or without that reuerend and religious reſpect of his glorious Maieſtie which he requireth.

§. *Sect. 6. Their excuſe anſwered, who pretend that they ſweare by ſmall oathes.*

Yea, but will ſome ſay, I auoide this danger, ſeeing my cuſtome is not to ſweare by God, but by ſlight and ſmall oathes, as by my faith, troth, by our Lady, the maſſe, and ſuch like: and therefore I am to be excuſed, becauſe I do not take the name of God in vaine. To this I haue alreadie anſwered, whereas I prooued that the Lord requireth that we ſhould ſweare by his name only: to which I may adde, that our Sauiour hath directly forbidden ſuch kind of oathes, and hath inioyned vs in our ordinary cõmunication, to vſe only, yea yea, nay nay; telling vs that whatſoeuer is more, commeth of euil. Though therefore it be not ſo hainous a ſin, as that horrible abuſing of Gods holy name, yet it is a ſin, ſeeing Chriſt himſelfe hath forbidden and condemned it; and therefore not to be entertained, and much leſſe excuſed or defended by any Chriſtian. For wee ſhould thinke no ſinne ſo ſmall that wee may willingly commit it, ſeeing the leaſt ſinne meriteth the

Matth. 5. 34.

wages

wages of eternall death, and can no otherwiſe be expiated and done away, but by the ineſtimable price of Chriſts precious blood; or if we doe, let vs aſſure our ſelues it ſhall not be ſmall vnto vs; for the leaſt ſinne in it owne nature is hainous and vnpardonable, ſo long as it is willingly committed, and excuſed or defended.

Laſtly, they excuſe themſelues by alleadging the incredulitie and ſuſpition of others, which is ſuch, that vnleſſe they ſweare they cannot be credited and beleeued. But vnto this I anſwere, that the beſt way to haue our words credited, is not to confirme euerie thing we ſpeake with an oath, for ſo our oathes becomming common and ordinarie, will be as little reſpected as a ſimple affirmation; nay in truth they will deſerue leſſe credit: for it is to be thought that hee who maketh no conſcience of tranſgreſſing one commandement, will not make much more conſcience of tranſgreſſing another; he that ſticketh not to vſe deieration and vaine ſwearing, will not ſticke at periurie and forſwearing; or if he doe, it is not becauſe he wanteth an heart to doe it, but rather ſome ſtrong inducement to perſwade him. But the beſt way to haue our ſpeeches credited, is to accuſtome our tongues to ſpeake the truth, and to be of an vpright, iuſt, and vnblameable life and conuerſation; and ſo ſhall our word be more regarded than anothers oath; for it is not the oath that giueth credit and authoritie to a man, but a man to his oath; and if in our whole courſe and cariage we clearely ſhew, that we make more conſcience of lying, than another of periurie, his oath will not be ſo much credited, as our bare promiſe or aſſertion. Whereby it appeareth that ordinarie ſwearing is either needleſſe or booteleſſe. For if a man be of an holy and religious conuerſation, there will be no vſe of it, vnleſſe it be in waightie cauſes, wherein an oath is lawfull; becauſe his word will carrie with it ſufficient credit: and contrariwiſe, if he be knowne to haue accuſtomed himſelfe to lying, diſſembling, and falſe dealing, his ſwearing will not profit him, ſeeing his vnconſcionable falſehood, doth take away all credite and authoritie from his oath.

§. *Sect.* 7. *Their excuſe anſwered, who alleage others incredulitie.*

But let it be ſuppoſed, that though we are iuſt and faithful, §. *Sect.* 8.

Others incredulitie, no diſpenſation for vaine ſwearing.

we cannot bee credited, vnleſſe wee ſweare; yet this giueth vs no diſpenſation for oathes in light or needleſſe occaſions, ſeeing we are rather to obey our Sauiour Ieſus Chriſts commandement, who hath forbidden vs to ſweare in our ordinarie communication, then by vaine ſwearing to gaine credit to our ſpeeches, or to ſatisfie ſuch ſuſpitious and incredulous perſons, who will not beleeue vs without an oath. For hereby we ſhall approue our obedience to God, by making conſcience of tranſgreſſing his law; wheras they by ſuſpecting our word without cauſe, do hereby but proclaime their owne practiſe of lying and falſhood; for who is more readie to ſuſpect vnknowne euill in another, then he who is guiltie to himſelfe of his owne naughtineſſe?

CHAP. VII.

Of the meanes to weane vs from vaine and cuſtomable ſwearing.

AND ſo much for anſwere vnto ſuch excuſes as are vſually alleadged for cuſtomable ſwearing. Now to the end that all thoſe who are mooued with that which hath been ſaid, to a holie reſolution of forſaking this wicked practiſe, may the better bee enabled to attaine vnto their deſire, I will breefly for a concluſion ſet downe the meanes, by the carefull vſe whereof we may breake off this wicked cuſtome of vaine ſwearing. And firſt, as in the curing of bodilie diſeaſes, the beſt courſe is to take away the cauſes thereof; ſo if wee would haue our ſoules cured of this ſinfull ſickneſſe of vaine ſwearing, we muſt endeuour to remooue the cauſes from which it chiefly ariſeth. And theſe are principally foure; the firſt is impatiencie & furious anger, which being a ſhort madnes, maketh vs to forget for ỹ time, not only al humanitie towards men, but all dutie and reſpect which we owe vnto God, and in barbarous and deſpitefull manner, to loade his holy name with blaſphemies, as though he were the onely cauſe of our diſcontentment, either by inflicting or not auerting

§. Sect. 1. 1. We muſt ſhun impatiencie and furious anger.

ting the euils which vexe and grieue vs. For the purging away of which franticke humours, I referre the reader to the peruſing and vſe of thoſe ſpirituall receits which I haue preſcribed for theſe impatient patients, in my treatiſe of Anger.

§. *Sect.* 2. *The ſecond cauſe of vaine ſwearing to be remooued, is pride and vaine glorie.*

The ſecond cauſe of vaine ſwearing to bee remooued, is pride, and vaine glorie, which maketh men to vnderualue their oathes, leſt they themſelues ſhould be vnderualued, for therefore they ſweare in their ordinarie communication, either becauſe they would appeare gallants, full of ſpirit and valour, and gaine the reputation of Gentlemen and men of worth; or becauſe they would haue euerie word which commeth out of their mouth reſpected, and beleeued as an oracle of infallible truth.

§. *Sect.* 3. *The third cauſe, greedie couetouſneſſe.*

The third cauſe of vaine ſwearing, is greedie couetouſnes; for when as men haue reſolued with themſelues, that they will be rich, they dare not depend vpon God in the vſe of lawfull meanes, but take all indirect courſes for the increaſing of their wealth, as lying and diſſembling, bribing and oppreſſion, all manner of fraud and deceit: and among the reſt, ſwearing, and forſwearing, in their ordinarie trading, buying and ſelling, that thereby gaining credit vnto themſelues, they may either buy, or put off their wares at a better rate. Thoſe therfore who would auoide vaine ſwearing, they muſt firſt remooue this ſpeciall cauſe therof, greedie auarice, and learne to reſt and depend vpon the prouidence of God, whoſe bleſſing alone maketh rich; and giueth vnto men being enriched the comfortable fruition of that which they doe poſſeſſe.

§. *Sect.* 4. *The fourth cauſe of vaine ſwearing, others increDulitie.*

The fourth cauſe of vaine ſwearing is externall, namely, the ſuſpition and incredulitie of others, who will not beleeue a bare aſſertion or promiſe, vnleſſe it bee confirmed with an oath: for the remouing whereof we are to obſerue the Apoſtles practiſe, indeuouring to haue alway a cleere conſcience, not only towards Gods but alſo towards men. For if we walk vnblameably in our liues and conuerſation, if wee ſo highlie value truth that wee will ſell it at no rate, if wee keepe touch and obſerue our promiſes, not onely when they are aduan- Act. 24. 16.

tageable, but alſo when they be to our owne hindrance, our word euen in waightie buſineſſes will be credited, and need no ſuperiour teſtimonie or confirmation.

§. *Sect.* 5. *The ſecond meanes to auoide vaine ſwearing, is to keep a watch before our lips.* Pſal 39.1. Iam. 1.26. *We muſt breake off cuſtome with cuſtome.*

The ſecond meanes to auoid vaine ſwearing, is with *Dauid* to ſet a narrow watch before our lips, ẏ we may not thus offend with our tongues; and to bridle and curbe in this vnruly euill with the bit of Gods feare, that it burſt not out into vaine oathes; which otherwiſe will runne at randome and fall into this vice euen before wee be aware. And if long cuſtome hath ſo confirmed it in vs that wee haue no hope to breake it off at once, let vs labour at leaſt to bring it into a conſumption, and by an antidote of a contrarie cuſtome, to diſinure our tongues from the vſe thereof. Let vs reſolue whatſoeuer occaſion bee offered, to keepe ſuch a ſtraight watch ouer our tongue, that we will not ſweare for the ſpace of a whole day; and when we haue thus farre preuailed ouer our ſelues, let vs take a longer time; and ſo taking as it were a truce with Gods glorious name from time to time, binding our ſelues in the meane while that wee will not offer againſt it any abuſe or violence, it will in a ſmall ſpace grow vnto a firme and inuiolable peace; and vaine oathes which were as familiar as our ordinarie ſpeech, will ſticke in our teeth like an vnknowne language, and become of neere acquaintance, which would vſually ruſh in without bidding, meere ſtrangers which will not come within the doore of our lips, vnleſſe vpon extraordinarie occaſion they be inuited.

§ *Sect.* 6. *The 3. meanes is to be ſparing in the vſe of aſſeuerations.*

The third meanes to auoid vaine ſwearing, is to be ſparing in the vſe of earneſt aſſeuerations and proteſtations; for theſe are as it were the outward and next adioyning fences, the vſe whereof is to preſerue Gods glorious name from being prophaned and trampled vpon by common vſe; and therefore ſo long as we ſparingly and reuerently approch vnto them, wee will be much more reſpectiue in vſing the name of God by an oath; whereas if wee vſually leape ouer the fence, and by prophane and common vſe tread it downe and trample it vnder foote, then the fence being taken away, the holy name of God himſelfe lieth open to be prophaned by vaine ſwearing. Aſſeuerations are as it were the banke and brinke of the water,

ter, and vaine ſwearing like a deepe miſchieuous pit fit to ſwallow and drowne vsif wee fall into it. So long therefore as we walke aloofe,and doe not approch the banke but vpon waightie occaſion, and with great care and circumſpection, we keepe our ſelues out of all danger; but if wee be ſtill leaping vpon the banck, and careleſly dancing vpon the very brinck,it is a thouſand to one we ſhall ſlip in and periſh, vnleſſe we riſe again and recouer our ſelues by true repentance. Again,if it be obſerued that we are ſparing in the vſe of theſe aſſeuerations,vnleſſe it be in waightie affaires and with great reuerence and reſpect, then will it gaine vnto them ſuch authoritie,that wee ſhall neuer bee vrged by ſwearing to confirme our ſpeeches; euery one being readie more to eſteeme and credit our honeſt proteſtation, then the deepe oathes of thoſe who accuſtome their tongues to vaine ſwearing.

§ *Sect.7.* *The fourth meanes is to auoid the companie of vaine ſwearers.*

The fourth meanes to auoide this ſinne of vaine ſwearing, is to ſhun the companie of ſuch as much vſe it; becauſe our corrupt nature is eaſily infected,if we doe but breathe in the contagious aire of ſinne. And as ciuill men liuing amongſt a barbarous people,quickly loſe the puritie of their owne language,and haue their ſpeech corrupted with the barbariſmes that are daily ſounding in their eares; ſo if being religious we haunt the companie of theſe curſed Edomites,who inure their tongues to blaſphemous ſwearing,we ſhal ſoone forget to ſpeak the pure language of holy Chanaan,and corrupt our ſpeech with vaine and wicked oathes. And therefore let no man preſume vpon his owne ſtrength, and flatter himſelfe with a vaine conceit, that hee ſo abhorreth this cuſtomable ſwearing, that he is in no danger of being corrupted with it, though hee frequent ſuch leud companie. For there is little hope we ſhall long firmely ſtand in ſuch ſlippery places:firſt, becauſe it is iuſt with God to withdraw his aſſiſting grace from thoſe,who tempt him with their preſumption,and that they who ſo loue tentations that they wilfully runne into them, ſhould alſo fall and bee ouercome in the day of triall. Secondly,becauſe by reaſon of our corruption,wee are prone to fall into any ſinne; for the ſeedes of all euill remaining in vs,will,when they ſeeme dead and rotten, reuiue and ſprout

vp againe, when as they are, as it were, watred and cherished, with the wicked examples and incouragements of prophane companions. And the tindar of our corruption is easily set on fire with the touch of the least sparke of an euill president, if it be not extinguished by Gods Spirit. And lastly, because such companie will euen compell vs, with a kind of vrgent necessitie, to follow their owne practise, by denying to giue credit vnto our words, vnlesse an oath be added for confirmation; for they who accustome their tongues to vaine swearing, will hardly beleeue another man without an oath.

§. *Sect.* 8.

The fift meanes is to meditate on those iudgements which are inflicted on vaine swearers. Zach. 5. 3.

The fifth meanes to make vs leaue this sin of vaine swearing, is often to meditate vpon those fearefull iudgements, and punishments, which are by the Lord threatned and inflicted vpon impious swearers and blasphemers, both in this life and the life to come. For generally they lie open to all Gods heauie curses and maledictions, the fire of Gods wrath shall consume their houses, and the Lord will punish them not with ordinarie punishments, but will make their plagues wonderfull, not only in themselues, but also in their posteritie. Manifold experience whereof we haue in the examples both of former times, and of our owne daies, if wee would but obserue the execution of these heauie iudgements, vpon these impious blasphemers; some dying with outragious burning in their mouthes, as though the flames of hell were there alreadie kindled; others with swolne tongues, distorted mouthes, and hellish blackneſse, God shewing the foulenesse of their sinne by the vgly deformitie of their punishment. Others who had inured their tongues to sweare by the blood and wounds of Christ, at their death in fearful manner haue had vnstanchable issues of blood ouer all their bodies. Others haue died vttering horrible blasphemies with their last breath, and so haue been apprehended by the Iudge, as it were, with their theft about them, and sommoned before his iudgement seate, whilest they were executing the very act of treason against Gods glorious Maiestie. And for conclusion, at the day of iudgement, when as they shall be arraigned before his tribunall seate, and there indicted for their manifold

Deut. 28. 58.

abusing

abuſing of his glorious name; the Lord hath ſaid that hee will not hold them guiltleſſe, but they ſhall for euer beare their fearfull condemnation. What follie therefore is it, yea what more then franticke madneſſe, for a man to hazard his bodie and ſoule, which are of more worth vnto him, then ten thouſand worlds, to the ſuffering of all theſe fearfull puniſhments, both in this life and in the life to come, for a vaine and vnprofitable ſinne, which bringeth good to neither ſoule nor bodie, as before I haue ſhewed?

§. *Sect.* 9. *The laſt meanes is feruent prayer.*

The laſt and moſt effectuall meanes which wee can vſe to preſerue vs from falling into this ſin, is feruent and effectuall prayer, wherein we are with the Prophet *Dauid* inſtantly to deſire § Lord, that ſeeing our negligence and careleſneſſe is exceeding great, it would pleaſe him to keepe a ſtrait watch ouer vs, and ſo to rule and ouerrule vs with the good motions and effectuall operation of his holy Spirit, that we may make precious account of his holy name, and carefully auoid the prophanation thereof by vaine ſwearing. And ſo our ſuit tending to the aduancement of Gods glorie, and to the furthering of our owne ſpirituall good, wee ſhall be ſure to obtaine our deſire, if we aske in faith, and ſhew our earneſtneſſe to obtaine that wee pray for, by our conſtant and conſcionable vſe of thoſe meanes, of which I haue already ſpoken.

Pſal. 141. 3.

Ioh. 16. 23. 1. Ioh. 3. 22. Luk. 11. 13.

CHAP. VIII.

Of the ſinne of Periurie.

§ *Sect.* 1. *What periurie is.*

AND thus much concerning the abuſe of an oath by vaine ſwearing. Now wee are to ſpeake of the abuſe thereof by falſe ſwearing, commonly called periurie; where firſt I will ſhew what periurie is, that we may know it; and then the greatnes and hainouſneſſe of this ſinne, that wee may auoide it. For the firſt; *Periurie is nothing elſe but falſe ſwearing.* Or more fullie, *It is a knowne or imagined vntruth, confirmed by oath, ioyned with deceit, which was either purpoſed and intended before the oath was made, or reſolued on afterwards.* Whereby it appeareth

appeareth that two things doe alwaies concurre in periurie: first the generall matter thereof, which is an vntruth: and secondly, the forme which giueth being vnto it, namely, a falſe oath, made with purpoſed and affected deceit, or reſolued on afterwards. Now, vntruth is either logicall or morall. Logicall, when as wee doe not ſpeake as the thing is, or when as our ſpeech agreeth not with the thing. Morall vntruth is, whenas wee doe not ſpeake as wee thinke, or when as our ſpeech agreeth not with our minde. Of the former wee doe not heere ſpeake; neither doth it make periurie, but onely when it is ioyned with the ſecond; whereas the morall vntruth confirmed with an oath is periurie, although it be a logicall truth. More plainly, if I ſweare an vntruth, being perſwaded that it is true, it may bee my oath may iuſtly deſerue the cenſure of raſhnes or prophanenes; but yet I am not periured, becauſe my ſpeech agreeth with my minde, though not with the thing: neither doe I ſweare falſely, although that which I ſweare be falſe, in that I doe not ſweare with a minde to deceiue, but being my ſelfe deceiued: whereas contrariwiſe if I ſweare an vntruth, knowing it to be ſo, yea if I ſweare as the truth is, being perſwaded in the meane time, that it is falſe and vntrue, I fall into the ſinne of periurie, becauſe my ſpeech and oath agree not with my minde and perſwaſion, though it agreeth with the thing; and the end of my oath is not to confirme the truth, but to deceiue thoſe vnto whom I ſweare. And this kinde of periurie whereby a man deceitfully ſweareth that which he thinketh falſe to be true, is an hainous ſinne in Gods ſight, though afterwards it fall out to be indeed the truth, and as well excludeth him out of Gods kingdome, as when a man ſweareth that which hee knoweth certainly is falſe, to be true, as appeareth Pſal. 24.4. For if it be a grieuous ſin and an euident ſigne of an impious man, to ſpeake deceitfully and with a double heart vnto his neighbour; then how much more abominable is it, when as this deceit is graced and countenanced with an oath?

Ream linguam facit mens rea. Plato.

Pſal. 24.4.

Pſal. 12.1.2.

§. *Sect.* 2. *How our oath is to be vnderſtood, being ambiguous.*

Yea, but ſeeing our ſpeech is often ambiguous, admitting of a double ſignification, wherof it commeth to paſſe, that I ſwearing in one ſenſe am vnderſtood in another; how

is

is ſuch an oath to be expounded and performed, as that I may bee cleared from deceit and periurie? Some anſwere, that our oath muſt be vnderſtood in his ſenſe and meaning vnto whome it is made. But this is too ſtrict and hard, for ſo a man might be periured ſwearing, both according to the truth, and according to his owne minde and perſwaſion, becauſe he is miſunderſtood through the default perhaps of the other, who wanteth capacitie and apprehenſion. What then, muſt it be vnderſtood in his ſenſe and meaning that ſweareth? If this ſhould be granted, it would bee as ouer-partiall on the other ſide, for ſo might men ſpeake doubtfully with a purpoſe to miſlead another, and by equiuocation may ſweare that which is true in his owne meaning and intention, which is neuertheleſſe directly falſe, according to his conſtruction vnto whom the oath is made: and therefore the moſt equall courſe that can bee taken for the auoiding of both extreames is, that our ſpeech which we confirme with an oath bee vnderſtood moſt ſimply & plainly, according to the vſual and cõmon cuſtome, as the moſt part do, and ought to vnderſtand ſuch ſpeeches. And if yet any doubt remaine, the ſureſt rule is, that the ſpeech confirmed by oath, bee vnderſtood according to the ſenſe and meaning of him vnto whom the oath is made, if the ſwearer did ſweare deceitfully; or if ſimply, plainly, and with an honeſt meaning, then is it to bee interpreted in his owne ſenſe who tooke the oath.

§. *Sect.* 3. *Equiuocations and mentall reſervations, confuted.*

Where by the way we may obſerue, that the doctrine and practiſe of the Prieſts and Ieſuites, in this, well ſorteth with the reſt of their wicked and abominable conceits and courſes; who are not content to vſe, but alſo doe approoue and defend in their oathes, Equiuocations, and mentall reſeruations, of purpoſe vſed to blind and miſlead him vnto whom they ſweare, that he may not come to the knowledge of the truth; and that in ſuch groſſe manner, that oftentimes there is a flat contrarietie betweene their mind and their words, being vnderſtood according to common cuſtome, and as they themſelues deſire, that the partie who taketh their oath ſhould conceiue of them. But whatſoeuer flowriſhes they

make to hide their impietie, yet this their doctrine and practiſe is wicked and abominable, and their oathes no better then periurie, and that in the moſt impious kinde, in Gods ſight; ſeeing vnto their periurie, is ioyned diuelliſh deceit, which euen in the iudgement and practiſe of the Heathens was condemned and abhorred; for their vſuall forme of ſwearing was, *Ex animi mei ſententia iuro*, I ſweare according to the true meaning of my heart; and they deteſted as impi-
Cic. de Legib. ous and atheiſticall that ſpeech, *iuraui linguâ, mentem iniuratam gero*; I haue ſworne with my tongue, but not with my mind. And yet the admired Ieſuites, who could find no name fit to expreſſe the holines of their order, but the ſacred name of Ieſus, being in this, as in manie other things, much more wicked then the Heathens, commonly vſe, and ſtiflie defend this periurious practiſe of falſe and deceitfull ſwearing.

§. *Sect.* 4. *The euils vvhich accompanie equiuocations.*

But let all who profeſſe the name of Chriſt, and deſire to approoue their profeſſion by their practiſe, hate and abhorre this groſſe impiety, and helliſh monſter, compounded of periurie, deceit, and treacherie, which together with thoſe filthie locuſts, the Prieſts, and Ieſuites, hath aſcended out of the
Apoc. 9. 3. bottomeleſſe pit, to annoy and hurt the inhabitants of the earth. And to this end let them know; firſt, that theſe equiuocations, & mental reſeruations, being admitted in oathes, doe ouerthrow all truth, when as euerie man may coine a meaning of his oath vnto himſelfe, according to the ſtampe of his profit or conueniencie, and not according to the ſimple truth. Secondly, they fruſtrate and take away the end of
Heb. 6. 16. an oath, which (as the Apoſtle ſaith) is *to be for confirmation, the end of ſtrife*; for who would reſt ſatisfied in anothers oath, if he knew that it were to be conſtrued according to his ſecret meaning, of which he is alwaies ignorant, and oft times hath iuſt cauſe to ſurmiſe his falſe meaning, and to haue him in iealouſie and ſuſpition of deceit and double dealing? Laſtly, they ſhew themſelues to be no heires of Gods Kingdome, nor to haue any title or intereſt in the ioyes of heauen;
Pſal. 15. 2. for if they onely ſhall dwell in Gods holy mountaine, *who ſpeake the truth from their heart*, then what ſhall become of them who not onely ſpeake deceitfully and with a double heart,

heart, but alſo confirme ſuch deceitfull ſpeeches with an oath, yea and which is more (not like *Peter* who fell into this ſinne of periurie and repented of it, but) like it, and liue in it, approoue and defend it.

CHAP. IX.

Of the diuers kinds of Periurie.

AND thus much generally concerning Periurie. In the next place we are to ſpeake of the kinds thereof, the which may be diſtinguiſhed according to the ſeuerall kinds of a lawfull oath; for as a true and lawfull oath is either aſſertorie, which is the affirmation and confirmation of the truth, concerning that which is paſt, or preſent, by an oath; or elſe promiſſorie, whereby wee bind our ſelues by oath to performe our promiſe concerning things to come: ſo likewiſe, periurie is either aſſertorie, or promiſſorie. §. *Sect.* 1.

Aſſertorie periurie is, wherby wee ſweare that to bee true, which we either know or thinke to be falſe; or contrariwiſe, that to be falſe, which we either know or thinke to be true. So that there are two ſpeciall kinds of this periurie; the firſt, when as we confirme by oath that which we know certainly to be falſe; the other, when as we ſweare that to be true, which we thinke is falſe, though afterwards it may fall out to be true. For though the thing be true, yet he who taketh the oath ſweareth falſly, becauſe his ſpeech agreeth not with his mind, and his ſcope is to deceiue him to whom he ſweareth, and conſequently it is no better then plaine periurie, and all one in Gods ſight as if the thing were falſe: for as the maine end of a lawfull and religious oath is the confirmation of truth; ſo the end of periurie is falſhood and deceit. *Of aſſertorie periurie.*

Promiſſorie periurie is, whereby we either plainly or cunningly promiſe that by oath, which wee intend not to performe; or hauing at the time of the taking our oath, purpoſed after a lawfull manner to performe it, yet through inconſtancie, change our minds, and will not doe it when as §. *Sect.* 2. *Promiſſorie periurie, what it is.*

we may, the thing promiſed being both lawfull and poſſible. Whereby it appeareth, that there are two ſorts of this periurie alſo; firſt, when as we intend at the making of our oath, not to performe it, which is a horrible and high degree of wickedneſſe, when as wee call vpon God by oath, not onely to be a witneſſe and Iudge of that we ſweare; but alſo our ſuretie that we will keepe our promiſe, in the meane time intending nothing leſſe then to performe our oath. The other is, when hauing at the taking of our oath ſimply, and ſincerely promiſed that which we purpoſed to performe, wee afterwards vnconſtantly breake our promiſe, becauſe wee either thinke, or find it inconuenient, howſoeuer the thing promiſed be both lawfull and poſſible. And both theſe are done two waies; firſt plainly, when as our promiſes are manifeſt and void of al ambiguitie; the other cunningly, when as of ſet purpoſe to deceiue, we frame our words ſo ambiguouſly and doubtfully, that propounding them in one ſenſe vnto him who taketh our oath, we may vnderſtand them in another; and ſo performe our oathes not according to the outward appearance of the words, and as the other conceiued of them, but according to that meaning which we haue ſecretly framed vnto our ſelues: as if a Captaine in warre hauing taken many priſoners, ſhould bind himſelfe by oath to the enemie to deliuer halfe the Captiues, vpon ſuch a ſum deliuered for their ranſome, and hauing receiued the price according to couenant, ſhould in ſtead of halfe the number, as the other vnderſtood him, ſend halfe the bodies of the whole number, as in his oath he guilfullie intended: or like *Cleomenes*, hauing made peace with a Citie for certaine daies, ſhould aſſault and ſacke it in the night. But this cunning doth not leſſen and extenuate the periurie in Gods ſight, but rather doth much aggrauate it, ſeeing therunto is added fraud and deceit.

Plutarch in Lacon.

CHAP.

CHAP. X.

Queſtions about periurie reſolued.

§ *Sect.* 1.

AND thus haue I ſhewed what periurie is, and the diuers kinds thereof. In the next place I will propound, and reſolue certaine queſtions about the performance of our oath; which being explaned and vnderſtood, will make vs better diſcerne what we are to eſteeme periurie, that we may auoide it. And firſt, it may be demanded, whether we are bound in conſcience to performe all our oathes, and if we doe not, whether we commit this ſinne of periurie. I anſwere, that our oath alwaies bindes vs to performance, if the things which we ſweare be abſolutely, and in reſpect of vs who take the oath, lawfull, ſo that with a good conſcience, inlightened by Gods word, we may doe them; and withall, if that they be poſſible, and in our power, ſo that wee can doe them; and if we doe not performe ſuch an oath we are periured, and fearefully tranſgreſſe the commandement of God. For as the Lord requireth that we ſweare when occaſion ſerueth in truth, iuſtice, and iudgement; ſo alſo that hauing ſworne, wee performe our oath. So Num.30.3. *Whoſoeuer ſweareth an oath to bind himſelfe by a bond, he ſhall not breake his promiſe, but ſhall doe according to all that proceedeth out of his mouth.* And our Sauiour Chriſt reckoneth this fidelitie in performing our oathes, among the waightie matters of the law, yea euen the Scribes and Phariſes, though otherwiſe very corrupt in their doctrine, yet taught this truth out of Gods law: *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thy oathes vnto the Lord*, Matth.5.33. And this is made a true ſigne of one who is a ſound member of the militant Church, and an aſſured heire of the Kingdome of glorie, when as he abhorres deceitfull ſwearing, and performeth thoſe oathes which are made to his owne hinderance. Pſal.15.4.

1. *Whether all oathes are to be performed*

2. *What oathes binde the conſcience.*

Ier.4.2.

Num.30.3.

Mat.23.23.

Matth.5.33

Pſal.15.4.

But if the things which by oath we promiſe, be vnlawfull or impoſſible, then ſuch oathes doe not binde the conſcience, but

but are preſently voide, as ſoone as the vnlawfulnes or im-
Iſidorus. poſſibilitie appeareth. For an oath ought not to be the bond of iniquitie; and thoſe oathes are laudably broken, which are vnlawfully made; neither can they tie vs vnto impoſſibilities, becauſe the things ſo promiſed are out of our power to performe them. But that we may ſpeake of them more diſtinctly, an oath is vnlawfull, firſt, when as wee ſweare to performe ſuch things, as are repugnant and contrarie to the law and reuealed will of God; and therefore is not to bee obſerued: firſt, becauſe by ſuch an oath we make the Lord to confirme our teſtimonie againſt himſelfe, and to bee our ſuretie for the performance of that, which is wicked and odious in his ſight. Secondly, becauſe theſe oathes made vnto men, infringe and diſanull our oath which wee haue formerly made vnto God in baptiſme, whereby we haue bound our ſelues to yeeld abſolute obedience vnto Gods reuealed will. Now this ought not to be, both becauſe our firſt oath muſt ſtand, as hauing already bound our conſcience to performance, and therefore may not be fruſtrated and made void with a latter; and alſo becauſe an oath made vnto God, muſt bee preferred before an oath made vnto men; in that hee is our ſupreme Iudge, and ſoueraigne Lord, vnto whom we owe our ſelues, our obedience and fealtie, and all that belongeth vnto vs. Euen as an after oath made to a rebell, enemie, or ſtranger, cannot diſanull our former oath, whereby we haue obliged our ſelues to yeeld obedience to our lawfull Prince.

§. *Sect.* 3. *Valawfulnes of an oath is either apparant, or diſcerned by the euent.*

Now an oath is vnlawful and wicked in this regard, either in preſent appearance when it is made, or in the proofe and euent. Of the former we haue an example in *Ieſabel*, ſwearing the death of innocent *Elias*; and in the Iewes, who bound themſelues by oath to ſlay *Paul*. And ſuch is the oath of our Popiſh fugitiues, who thereby binde themſelues to bee the vaſſals of Antichriſt, denying their due allegiance and obedience to their lawful Soueraigne; which is expreſly contrarie to the word of God, as appeareth Rom. 13. 1. 2. 3. All which kind of othes are hainouſly wicked when they are firſt made. For if knowing them at the time of their taking of them to be wicked and vnlawfull, they doe not at all intend to obſerue

1. King. 19. 2. Act. 23.

Rom. 13. 1. 2. 3 Matth. 22. 21. Tit. 3. 1. 1. Pet. 2. 13.

ſerue them, they ſinne grieuouſly againſt God by ſwearing falſely; their ſpeech not agreeing with their minde, and by prophaning his holie name in calling him as a witneſſe to confirme their vntruth, and as a patrone of their falſehood. They ſinne againſt their neighbour in abuſing him with a deceit of higheſt nature, namely, vnder the religious ſhew of an oath. And finally, they ſinne moſt fearfully againſt their owne ſoules, by their deſperate tempting of God, prouoking Gods iuſtice, truth, power, and terrible vengeance againſt themſelues, for their knowne wickedneſſe, and perfidious trecherie and periurie. On the other ſide, if knowing their oath to be wicked, they haue a purpoſe to performe it, then alſo they ſinne againſt God, in making him not only a Iudge and witneſſe, but alſo a ſuretie that they will performe wicked actions, which hee abhorreth; and againſt their owne ſoules likewiſe, in that they binde themſelues vnto euill with an oath, and as though they were not prone enough of their owne accord to fall into wickedneſſe, they bring vpon them a neceſſitie of ſinning, and confirme themſelues in euill with the ſtrong obligation of an oath.

Secondly, an oath is vnlawfull and wicked in the proofe and euent, when as there lieth lurking in it ſome concealed wickedneſſe, which he that ſweareth doth not diſcerne. And this is of two kindes: firſt, when as the euill of the oath is really contained in the thing promiſed, which is not diſcouered at the taking of the oath, but afterwards appeareth in the euent. Secondly, when as the thing which wee by oath promiſe, is in it owne nature good or indifferent, but afterwards degenerateth and becommeth euill by accident. Of the former wee haue an example in *Herod*, who by his raſh oath ſwore, though vnwittingly, the death of *Iohn* the Baptiſt; and in thoſe who in our owne time ſweare themſelues vnto Monkiſh cloiſters in their ſuperſtitious deuotion and blind zeale: of the other, in thoſe who by oath vow virginitie and ſingle life, the which courſe of life might be lawfull or indifferent at the time when they tooke their oath, they hauing preſent continencie; but afterwards becommeth wicked and vnlawfull, when as burning in luſt they binde themſelues

Mar. 6.

themſelues to leade a ſingle life ſtill, and diſauow mariage which is the ordinance of God, and the meanes ordained by him to keepe and preſerue their veſſels in puritie and holineſſe.

§. *Sect.* 4. *Hovv an oath is vnlavvfull in reſpect of the partie vvho ſweareth.*

And this is the firſt kinde of vnlawfull oathes, which containing wickedneſſe in themſelues bind not to performance. The ſecond is, when as the oath is vnlawfull in reſpect of the partie, who taketh it. As for example, when he that ſweareth wanteth diſcretion, and the vſe of naturall reaſon, as children, fooles or mad men: or when thoſe who being vnder tuition and gouernment, binde themſelues by oath to doe a thing againſt the will and liking of their ſuperiours and gouernours. As when a childe ſweareth to match himſelfe in mariage againſt his parents will, whileſt he is vnder their gouernment; or ſweares himſelfe into a Monkiſh cloiſter, they diſavowing his courſe. For if vowes and religious oathes made vnto God, for the performance of ſome externall duties, doe not binde the conſcience, but may be lawfully diſanulled by ſuperiours and gouernours, as appeareth Num. 30. 4. 6. then much more may ſuch oathes as are made vnto men be lawfully broken, when as they are vnlawfully made.

Numb. 30. 4. 6. 30.

§. *Sect.* 5. *Vnlavvful othes are to be brokē.*

And theſe are the oathes which being vnlawfull doe not binde the conſcience, but may lawfully bee broken, either preſently when as they containe in them apparant euill at the firſt view, or as ſoone as the vnlawfulnes of them is diſcouered, which for a time hath been hidden from vs. Yea we not only may, as being permitted, but ought, as being required, breake all ſuch oathes, as binde vs to that which is wicked and vnlawfull. According to that: *In malis promiſſis reſcinde fidem, in turpi voto muta decretum: In euill promiſes keepe not fidelitie; in a diſhoneſt vow change thy purpoſe:* for ſuch oathes as are vnlawfull are laudably broken, but damnably obſerued. And the reaſon is apparant, becauſe by keeping them we ſhall but adde ſinne vnto ſinne; vnto wicked ſwearing more wicked performance. Let vs therefore carefully take heede, that wee doe not by oath promiſe any thing which is euill: for if the euill bee knowne and apparant, it is horrible wickedneſſe to draw God into the aſſociation of our impietie,

Iſidorus.

by

by calling him to be our witneſſe and ſurety; if it be not apparant, it is prophane raſhneſſe; for before we ſweare, wee ought to bee aſſured of the lawfulneſſe of our oath. But if through infirmitie or corruption, we haue fallen into this ſinne, let vs hartilie repent for that which is paſt, and not continue in it by adding vnto vnlawfull ſwearing, vnlawfull performance; following herein the example of *Dauid*, who reuerſed his ſinfull oath when by *Abigaile* he was conuinced of the vnlawfulnes thereof. 1.Sam.25.

And thus haue I ſhewed that vnlawfull oathes doe not bind the conſcience. The like may be ſaid of thoſe oathes which containe in them an impoſſibilitie of performance, as when we promiſe that which we haue no poſſible meanes to doe and performe, it being farre aboue our abilitie and power. Yea but will ſome ſay, we promiſe in baptiſme by oath, that we will performe obedience vnto Gods law, the which is impoſſible for vs to performe; and therefore, either that oath is vaine, and needleſſe, or elſe we may lawfully ſweare vnto impoſſibilities. I anſwere, that in baptiſme, which is the Sacrament of the new couenant of grace, wee doe not promiſe exact performance of the Law, but Euangelicall obedience, that we will hartilie deſire, and earneſtly indeuour with all our power, to yeeld that obedience which the law requireth; and that in vprightnes of our hearts, we will ſtriue and labour to walke in the way of Gods commandements; the which vow and promiſe euerie Chriſtian performeth, according to that meaſure of grace which he hath receiued. And howſoeuer it is not at all in our power to yeeld this Euangelicall obedience, yet this impoſſibilitie maketh not our oath vnlawfull, ſeeing the Lord himſelfe requireth this oath of vs, when we make the new couenant of grace, containing a mutual ſtipulation between God & vs; wherein we promiſe faith, and obedience, and the Lord promiſeth his grace and holy ſpirit, whereby we are enabled to obey his will in ſome meaſure; and alſo the pardon of our ſins, and manifold imperfections, whereby we come farre ſhort of that exact obedience which his law requireth, if we labouring vnder the heauie burthen of our ſinnes, doe ſtriue to ſhake them off by true

§. *Sect.6.*

Oathes containing impoſſibilities doe not bind the conſcience.

Of our oath in Baptiſme.

repentance, and faith in Christ. In which gratious promise of God we resting and trusting, doe promise, not rashly and vnaduisedly, but in the assurance of faith, that which being impossible vnto vs, is made possible by Gods promised grace, and the assistance of his holy spirit: and therefore our oath in Baptisme maketh nothing for the defence of those, who not required by God, nor hauing any promise of his assistance to enable them to performe, doe rashly and vpon their owne accord, promise impossibilities, in which number are they, who vow single life.

§ *Sect.* 7. *Of that oath whereby we sweare to performe knowne impossibilities.*

Now this oath whereby we sweare vnto impossibilities, is taken two waies; first, when as at the making of the oath the impossibilitie of performance appeared vnto vs, wee hauing no shew of any possible meanes to make good our promise; which who so doe, commit a fearefull sinne against God, by forswearing themselues, wittingly, and willingly; by making his glorious name become a cloke for their falshood; by tempting his truth and power, and daring his iustice to execute his vengeance; so likewise, they sinne against their neighbour, by abusing and deceiuing him, in that they promise that which they haue no possible meanes to performe, and against themselues by prouoking Gods wrath, drawing downe vpon their guiltie heads his fearful vengeance, and by desperate leaping into the fire of hell.

§. *Sect.* 8. *Of impossibilities appearing in the euent.*

Secondly, this oath is taken when the impossibilitie appeareth not, and that either because we doe not aduisedly consider of our meanes to performe our promise; by reason whereof we doe not discerne our want of power, to make good our word; or hauing sufficient power and meanes to performe our oath at the taking thereof, are afterwards disabled by some vnexpected accident. As if by oath we should promise to pay at a certaine time a summe of money, hauing so much in our owne custodie; and before the appointed day came, should be vtterly disabled by fire, theeues, or some other casualtie, so as we haue no possible meanes to performe our promise. The former cannot be excused, as being a sinne of rashnesse and vnaduisednesse (although it is much lesse hainous then when we sweare to knowne impossibilities) in

that

that before we ſweare, we ſhould be aſſured, not onely of our will, but alſo of our power to performe our promiſe. The other is much more excuſeable, becauſe ſuch oathes ſeeme reuerſed by God himſelfe, who hath taken away from vs all meanes of performance. Howbeit, if in ſuch caſes wee would be wholly acquit from all imputation of fault, we are not to ſweare abſolutely, that we will performe our promiſe, ſeeing we haue no abſolute and vnlimited power, but to ioyne theſe conditions, If God will, if it pleaſe the Lord, if hee will ſuffer or inable me, and ſuch like. For if theſe conditions are to bee expreſſed or vnderſtood in our ordinarie promiſes, as the Apoſtle teacheth vs; then much more in ſuch promiſes, as are of greateſt importance, being confirmed with a religious oath. Iam. 4. 13. 15.

§. *Sect.* 9. *Where oathes made to our great loſſe and hindrance are to be performed.*

And thus haue I ſhewed that vnlawfull and impoſſible oathes binde not the conſcience. Now in the third place it may be demanded, whether wee are in conſcience bound to performe ſuch oathes, the performance whereof is accompanied with great loſſe and hindrance. The which queſtion ſhall not need any large anſwere, ſeeing the holy Ghoſt himſelfe maketh it a marke of the childe of God, and inheritour of heauen, when as hee performeth his oath vnto his neighbour and changeth not, for any loſſe or hindrance, which doth accompanie it. Though therefore we ſuſtaine neuer ſo much worldly loſſe and damage thereby, yet wee are to performe our oathes, ſeeing by our periurie the glorie of God would be impeached, the aduancement whereof wee are to preferre before all the world. Pſal. 15. 4.

§. *Sect.* 10. *Whether extorted othes are to be obſerued.*

Fourthly, it is demanded whether oathes extorted from vs by force and violence doe binde the conſcience. As for example, if falling into the hands of theeues, wee be compelled vpon the perill of our liues to ſweare vnto them, that we will bring them ſuch a ſumme of money, and vſe ſecrecie, not diſcouering them vnto any, by any meanes. I anſwere, that ſuch an oath containing nothing in it which is abſolutely euill doth binde the conſcience; and therfore is to be performed. Yea but this oath may ſeeme to be vnlawfull, firſt, becauſe we doe not take it willingly, but compelled. Secondly, becauſe

the giuing of money vnto a theefe, and keeping ſecrecie, doth make vs acceſſaries to his theft, in that wee helpe to maintaine him in his ill courſes, and thereby hurt the Common wealth by not diſcouering ſuch a pernicious member, that he may bee cut off; and alſo hazard other of our neighbours to fall into the like danger; and therefore the perill of our liues ſhould not make vs take ſuch an vnlawfull oath; or if through infirmitie wee haue taken it, wee are not to performe it, becauſe it doth not binde the conſcience. To the former I anſwere, that howſoeuer wee doe not with abſolute conſent of will, take ſuch an oath, yet wee cannot be ſaid to haue ſworne vnwillingly, or againſt our wils; ſeeing we will it though not abſolutely and ſimply, yet accidentally, and conditionally, for the ſafegard of our liues, and for the auoiding of a greater euill. Euen as the Merchant doth willingly caſt his goods into the ſea in the ſtormie tempeſt, not ſimply, but conditionally, to preſerue the ſhip from a wracke, and himſelfe from drowning. To the other I anſwere, that by giuing his goods to a theefe he doth not maintaine him in his theft, nay rather being now furniſhed with ſome money to relieue his preſent neceſſitie, he may the better leaue his ſtealing, and betake himſelfe to liue by his honeſt labour. Or if the theefe be hereby incouraged to continue in his theft, yet he that giueth him the money is not acceſſarie to his fault, becauſe he doth not ioyne conſent of will nor approoue his theeuiſh courſes, neither yet doth intend any ſuch thing in his gift, but onely the ſafegard of his life. And therefore this continuance in theeuing cõmeth to paſſe, not ſimply through the gift of the true man, but accidentally by reaſon of the theeues corruption and maliciouſneſſe, who abuſeth it vnto ſinne. And whereas it is further obiected, that by ſwearing ſecrecie wee ſinne, becauſe wee hereby indamage the Common wealth, and indanger our neighbours; to this I anſwer, that this commeth to paſſe not ſimply, through our ſecrecie, for he might ſurceaſe his robbing being concealed, and become a profitable member of the Common wealth; but if at all it happen, it is accidentally quite beſide our ſcope and intention, through his owne corruption and maliciouſneſſe

who

who will not giue ouer his robbing. Againe, though it be a ſinne ſimply to indamage the Common-wealth, and to expoſe our neighbours vnto danger; yet it is no ſinne, when in a leſſer damage is contained a greater benefit. Now by ſweaing ſecrecie wee preſerue our liues, who are profitable members of the Common-wealth; and it is a greater benefit to the bodie to preſerue a ſound and good member, then to cut off ſuch a member as is vnſound and rotten. If indeede the queſtion were of treaſon againſt our Prince and countrie, then the obiection were of force, for as much as the ſafegard of the Prince and State is much more highly to bee valued then the preſeruing of our owne liues, who are but particular members and priuate perſons; and therefore ſuch an oath being pernicious to our countrie, is not to be made to eſcape the danger of death; or if through infirmitie we ſhould yeeld vnto it, wee ought not to performe it, ſeeing it being vnlawfull doth not binde the conſcience. But to returne to our former queſtion of concealing fellons, I adde further that by refuſing ſecrecie to ſaue our liues we ſhall not at all benefit the Common-wealth, ſeeing their diſcouerie hereby is rather hindred then furthered: for whileſt wee liue it only ſtandeth vpon the certaintie of our oath and reſolution, but being killed by them, it becommeth in reſpect of our reuealing plainly impoſſible. And we after a ſort bring vpon the malefactor a kinde of wilfull neceſſitie of running into a more horrible ſinne then he intendeth: for where as if wee ſweare ſecrecie, he onely falleth into the ſinne of theft; by denying to keepe his counſell, wee vrge him vpon the perill of his owne life to commit the fearfull ſinne of murther, and to defile himſelfe with our innocent blood. Neither doe we expoſe our neighbour vnto the like perill, ſeeing by this ſecrecie wee intend not the danger of his life but the ſafegard of our owne; of which if for denying ſecrecie wee ſuffer our ſelues to be depriued, he is neuer the more priuiledged from danger, yea rather he is in greater perill, ſeeing the theefe who before only robbed, is now alſo fleſhed in blood. Finally, though it ſhould be granted, that through our ſecrecie our neighbour by accident ſhould bee indangered, yet this doth not make

our oath vnlawfull seeing we are to preferre the auoiding of our owne certaine death, before the securing of our neighbour from vncertaine perill.

§. *Sect.* 11. *Whether oaths made through errour do bind the conscience.*

The fifth question is like vnto the former, and therefore needeth no long answere, namely, whether oathes made through error, and wrested from vs by deceit and fraud, doe binde the conscience vnto performance. I answere briefly, that they do bind vs, if the things we promise by such oathes be lawfull and in our power. A plaine example whereof wee haue in the oath which *Iosua* and the Princes of Israel made vnto the Gibeonites, to the making wherof they were drawn by their subtiltie, quite against their purpose and meaning: which oath, for the reuerence of Gods glorious name, *Iosua*, and the Princes performed, and afterwards being violated by *Saul*, it was seuerely punished by God with a grieuous famine, and the destruction of seuen of *Sauls* posteritie.

Ios. 9. 9. 15. 18.

2. Sam. 21, 1. 8.

§. *Sect.* 12. *Whether an oath made by the creatures or Idols bind the conscience.*

The sixth question is, whether an oath made by the creatures, or by Idols and false gods bindeth the conscience. To this I answere, that such oathes bind the swearer to performance. Concerning oathes, by the creatures it is apparant, seeing it is the question which was betweene Christ and the Pharises; for they held that such oathes did not binde to performance, but our Sauiour affirmeth the contrarie, and yeeldeth this reason; because they who sweare by the creatures, sweare indirectly by God himselfe, there remaining in them some resemblances of his power and Maiestie. Heauen is his throne, the earth his footstoole, Ierusalem his citie, the Temple his house. To the same purpose *Austine* saith, that he who sweareth falsly by a stone is periured; and that howsoeuer that is not holy by which hee sweareth, yet the Lord is holy before whom he sweareth; and therfore though the stone heareth him not speake, yet God will punish him if he doe deceiue. To conclude, our simple promise would bind vs to performance, and therefore much more being confirmed by an oath

Matth. 5. 34. 35. and 23. 21.

Qui super lapidem falsum iurat periurus est, &c.

Non te audit lapis loquentem, sed punit Deus te fallentem.

Tom. 10. serm. 28.

§. *Sect.* 13. *Of oathes made by Idols and false gods.*

The like may bee said of oathes made by Idols, and false gods; for howsoeuer it is vnlawfull to sweare by them, yet whosoeuer hath sworne by them, as by true gods, he is bound

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to performe his promiſe: not for the Idols ſake, but for Gods ſake before whom he ſweareth; not becauſe they are true gods indeed, but in that they are ſo in the ſwearers opinion; and therefore the Turke ſwearing by *Mahomet*, is periured, if he doe not performe his oath; and ſo likewiſe the Papiſts, ſwearing by the Idoll of the Maſſe.

§. *Sect.* 14. *Of oathes made in societies; and how farre forth they bind the conſcience.*

The ſeuenth queſtion is, whether oathes made in societies and companies, to maintaine their ſtatutes and orders, doe bind the conſcience; and whether thoſe who ſweare to ſuch orders, are periured if they doe not obſerue them? To which I anſwere, that amongſt theſe ſtatutes there are ſome abſolute, requiring ſimple obedience; ſome penall and conditionall, requiring either performance, or ſubmiſſion to vndergoe the mulct and puniſhment; ſome ſubſtantiall, and eſſentiall, which are the fundamentall lawes and orders, vpon the performance whereof the good continuance and being of the corporation is grounded: which being obeyed, the ſocietie is preſerued, but being broken and violated, it is ouerthrowne and deſtroyed. Others are ceremoniall, tending onely to order, and decencie, and rather for ornament, then for neceſſitie. Now as the lawgiuers require ſimple and abſolute obedience vnto the former kind, namely, ſuch as are fundamentall, & eſſentiall, and for the better performance of ſuch ſtatutes, require an oath of the whole ſocietie; ſo according vnto their intention, the particular members of the corporation taking their oath, are bound to yeeld ſimple and abſolute obedience vnto ſuch ſtatutes, being not contrarie to the word of God, and if they do not, they are periured. But as the lawgiuers require not ſimple obedience vnto ſuch ſtatutes as tend only to order & comelines, but conditional, that they muſt obey or vndergoe the mulct; ſo they ſwearing according to the lawgiuers intention, doe performe their oath in ſome manner, when they beare the penaltie for their non-performance: although not as they ought, ſeeing the true end of lawes, is obedience, and not puniſhment; neuertheleſſe, they are hereby acquitted of periury, and in ſome caſes wholly excuſed, as when ſome neceſſarie and important cauſe mooueth them to omit a ceremoniall dutie.

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§. *Sect.* 15. *Oathes must be plainly made and simply performed.*

The eighth question is how othes are to be made and performed, that wee may be cleere from periurie? Vnto which I answere, that we must both make and performe them simply and plainly without any manner of fraud and deceit, and in that sense and meaning in which we would haue him vnderstand vs vnto whom we sweare, without either popish equiuocation, or mentall reseruation. For this were to abuse the Maiestie of God, if we make him a witnesse and suretie of our deceit, and to delude our neighbour vnder the shew of a religious oath. But of the two it is more wicked and pernicious when this fraud and deceit is vsed in the making of an oath, then in the performance; for that most commonly proceeds from maliciousnesse and prepensed falsehood, whereas the other may be committed through frailtie and infirmitie; suddenly and vnaduisedly.

§. *Sect.* 16. *We must performe our othes made to all men. Concil. Constan.*

Ninthly, it may bee demanded, if all lawfull oathes made to all manner of persons doe binde the conscience, and therefore are to be performed? The Papists affirme and maintaine we are not to keepe faith with heretiques; and therfore othes made to them are of no force to binde the conscience. But if this opinion were receiued, it would ouerthrow all contracts and intercourse of dealing betweene nation and nation, and make voide and frustrate all couenants, and conclusions of truce or peace. It would also giue publike scandall, and cause those who are without to abhorre our religion, as maintaining fraud and perfidious trecherie; and finally, Gods name should be abused and dishonoured, which is called vpon to countenance falsehood and breach of promise. We therefore maintaine and hold that all lawfull oathes doe bind the conscience, vnto whomsoeuer they are made without respect of persons, either friend or enemie, true professor or heretique, Christian or Turke, Protestant or Papist. Hauing herein for our examples the holie Patriarkes, *Abraham*, *Isaac* and *Iacob*, who swore and performed their oathes made to idolatrous Infidels, *Abimilech*, *Phicol* and *Laban*. And consequently that they who breake such promises confirmed by oath, are periured persons.

§. *Sect.* 17.

In the tenth place it may bee demanded, whether any man hath

hath iust authoritie to dispense with a lawful oath? I answer, that howsoeuer ỹ man of sin, the Antichrist of Rome herein matching himselfe as equall with God, arrogateth this authoritie to dispense with lawfull oathes, and to free subiects from their sworne allegiance vnto their lawfull Soueraigns; yet the truth is, that no mortall man hath this power to dispense with an oath being lawfull, because the Lord hath by his law bound vs vnto performance; for he hath charged vs not to take his name in vaine, and that wee should not forsweare our selues, and by our periurie pollute his holy name; and who can countermand that which the Lord hath commanded? and he hath conioyned our lawfull promises with the performance of them by the religious bond of an oath; who therefore can loose that which God hath bound? who can separate and put asunder those things which by his word he hath ioyned together? Whereof it plainly followeth, that our Iesuits, Priests and other Papists, who hauing formerly taken the oath of allegiance, and sworne to the supremacie of their lawfull Soueraigne, and afterwards reconcile themselues to the Pope, maintaine his supremacie, denie their allegiance to their King, and so violate their former oath, trusting to the Popes dispensation; are no better then periured persons in the sight of God and of all his faithfull seruants.

Whether any man hath authoritie to dispense with a lawfull oath.

Leuit. 19. 12.

Yea, but if a promise bee confirmed with an oath betweene man and man, may not he vnto whom the promise is made, and whom it onely concerneth, release the other of his promise, and so free him from his oath? I answer, that no man hath this authoritie; for in euery lawfull promissorie oath, the swearer obligeth himselfe in a double bond, the one is from man to man, the other from man to God; now howsoeuer hee to whom the promise is made, may free the swearer from all claime and challenge of the promise made vnto him, so farre foorth as it lieth in his owne power; yet he hath no authoritie to free him from his oath, because that is not only made vnto him, but also vnto God himselfe, and therefore he only can dispense with it. And hence it is that an oth made betweene man and man is called notwithstanding the oath of the Lord, because thereby the swearer hath imme-

Exod. 22. 11. 2. Sam. 21. 7.

diatly bound himſelfe vnto God for the performance of his promiſe; and when hee doth performe it, hee is ſaid to performe his oath, not ſo much vnto men, as vnto God himſelfe, as appeareth Matth. 5. 33. And herein conſiſteth a plaine difference betweene a ſingle promiſe, and a promiſe confirmed by an oath. A ſingle promiſe being only made vnto man, may be lawfully releaſed by his conſent vnto whom it is made: but a promiſe confirmed by oath cannot be reuerſed, becauſe it is not made to man alone, but to God alſo; who only hath authoritie to diſpenſe with ſuch oathes as are made vnto him.

Matth. 5. 13.

§. *Sect.* 18. *Whether it be lawfull to impoſe an oath vpon ſuch an one as we thinke will forſweare himſelfe.*

In the laſt place it may bee demanded, whether it be lawfull to impoſe an oath to be taken by ſuch an one, as, we think making no conſcience of it, will not ſticke to forſweare himſelfe, if he be put to it? I anſwere by diſtinction, that it is altogether vnlawfull for a priuate man to impoſe vpon ſuch a man an oath, for his owne gaine or priuate reſpect; becauſe wee are bound to preferre the glorie of God, which by ſuch an oath is impeached, and the ſaluation of our neighbours ſoule, which hereby is indangered, before any worldly gaine and aduantage. And conſequently wee ought rather to loſe any worldly benefit, then that by ſuch an oath we ſhould ſuffer God to be diſhonoured, and our neighbour to loſe himſelfe. To this purpoſe *Auguſtine* ſpeaketh: *Whoſoeuer* (ſaith he) *prouoketh another to ſweare, knowing that he will ſweare falſly, he is worſe then a murtherer; becauſe a murtherer killeth but the bodie, this the ſoule, yea two ſoules at once; his whom hee prouoketh to ſweare, and his owne. Doeſt thou know that to be truth which thou affirmeſt, and that falſe which he auoucheth, and yet vrgeſt him to ſweare? Behold he ſweareth, for ſweareth, and periſheth. And what haſt thou found hereby? yea thou haſt loſt thy ſelfe, who wouldeſt be no otherwiſe ſatisfied but by his deſtruction.* And in another place: *He that inforceth one to ſweare, whom he knoweth will ſweare falſely, is a murtherer; for he killeth himſelfe with his periury, but the other thruſteth and helpeth forward the hand of the ſelfe murtherer.*

Qui hominem prouocat ad iurationem & ſcit eum falſum iuraturũ vincit homicidã, &c. Auz. de decoll. Ioan. Bapt. ſer. 11. Tom. 10. Serm. de Periurijs.

Ille enim ſe ſuo periurio interimit, ſed iſte manum interficientis preſſit & impreſſit.

But yet a Magiſtrate may lawfully put ſuch an one to his oath, if the execution of law and courſe of iuſtice doe ſo require,

quire. For better it is that a priuate man ſhould periſh, then that the publike adminiſtration of law and iuſtice ſhould be ſtayed and hindred: neuertheleſſe, the Magiſtrate ought in this caſe to forbeare the impoſition of an oath, if the truth may by any other poſſible meanes be cleared and iuſtice executed; and if not, yet he is grauely and religiouſlie to admoniſh the partie of the waightines of an oath, the hainouſneſſe of the ſinne of periurie, and fearefulnes of the puniſhment which doth attend it: and ſo hauing done his beſt to preuent it, he is to leaue the partie to himſelfe, and the euent to God. *Fiat iuſtitia & ruat cœlum.*

CHAP. XI.

Reaſons to diſſwade from the ſinne of periurie.

AND ſo much concerning the former part of this treatiſe, wherein I haue ſhewed what periurie is, and the kinds therof, and withall haue cleared diuers queſtions, whereby we may the better diſcerne the nature of this ſinne, and when it is committed. Now in the ſecond part, I will briefly ſet downe ſome reaſons to diſſwade all men from this ſin, which is ſo diſhonorable to God, and ſo pernicious vnto mankind; all which I will reduce to theſe two heads; the firſt whereof is the hainouſnes of the ſinne; the ſecond is the grieuouſnes of the puniſhment, which doth accompanie it.

The hainouſnes will appeare both in it owne nature, and alſo in the euill effects and fruits thereof. That in it owne nature it is a grieuous ſinne, may hereby be made manifeſt; firſt, becauſe it is odious and abominable, both in the ſight of God and men. That the Lord abhorreth this ſinne of periurie, it plainly appeareth, Zach. 8. 17. *Let none of you imagine euill in your hearts againſt his neighbour, and loue no falſe oath: for all theſe are the things that I hate, ſaith the Lord.* And hence it is that the Lord in his law hath ſo ſtraitly forbidden this ſinne. Leuit. 19. 12. *Ye ſhall not ſweare by my name falſly; neither ſhalt thou defile the name of thy God.* For the tranſgreſſion of which

§. *Sect.* 1. 1. *Becauſe periurie is odious vnto God.* Zach. 8. 17. Leu. 19. 12.

Ier.7.9. law, the Iewes are sharply reproued and condemned. Ier. 7.9 *Will you steale, murther, and commit adulterie, and sweare falsly, and burne incense vnto Baal? &c.* Wherewe may obserue, that howsoeuer the sonnes of *Belial* so lightly esteeme of this sinne, that they will not sticke to sell a false oath at the least price, yet the Lord counteth it an hainous sinne, and therefore hee rangeth it in this place amongst those capitall crimes, of theft, murther, adulterie, and idolatrie.

§. *Sect.* 2. *2. Periurie is odious vnto men.*

So also this is odious vnto men; and that not onely faithfull Christians, amongst whom a periured person loseth the reputation of religion, and the true feare of God, yea euen of ciuilitie and common honestie; and is for euer branded with the blacke marke of a prophane person, who neuer after is to be credited in his words and deeds; but also vnto the Heathens, Turkes, and Pagans: for howsoeuer these men are but dimme sighted in the morall duties of honestie betweene man and man, hauing onely the obscure light of corrupted nature to be their guide, and euen almost starke blind in the duties of pietie towards God; yet haue they abhorred this sinne of periurie, and counted it worthie of the seuerest punishment. One saith, that men by no meanes more prouoke the wrath of the diuine Maiestie, then by rash violating of an holy oath. Another being importuned by a respected friend, to affoord him a false oath; answered, that he could bee his friend, no further then *vsque ad aras*, vnto the altar; meaning, that no friendship should make him sweare a false oath at the altar, in the presence of their gods. A third being set at libertie, rather than he would breake his oath, returned againe vnto his mortall enemies, expecting nothing else but exquisite torments.

Agesilaus. Apud. Ælian. lib. 14. de var. histor. Pericles. Plutarch in apoth.

Regulus. Cic. lib. 3. de offic.

§. *Sect.* 3. *The manifold euils contained in periurie.*

Secondly, the outragious wickednes of this sinne appeareth by the manifold euils which it containeth; for it is a hellish monster, compounded of many hainous sinnes, the least whereof is by it selfe damnable. As first the grossest kinde of lying, which is not onely auouched, but also impudently outfaced with an oath; and this alone, as it excludeth those who vse it out of the ioyes of heauen, *For without shall bee whosoeuer loueth or maketh lies*; so also it purchaseth them *a*

1. Lying.

Apoc. 22.15. and 21.8.

part

part in the lake which burneth with fire and brimſtone, as appeareth, Apoc. 22.15. and 21.8.

Secondly, it containeth in it guile and deceit, and that in the higheſt kinde, and moſt pernicious; for when deceit and falſhood come masked and diſguiſed vnder a religious oath, which is the rich robe and precious ornament of truth and iuſtice; men not onely doe lie open vnto it to be deceiued and abuſed by it, after an ordinarie and voluntarie manner; but alſo are intangled therewith, by a kinde of vnauoideable neceſſitie; it being altogether vnlawfull, without moſt apparant cauſe, to call the deceiuers aſſertions and promiſes into queſtion, when as they are confirmed with a witneſſe aboue exception, and ratified with the authoritie of God himſelfe. As therefore the Lord is the auenger of all kinde of fraud, as it is, 1. Theſ. 4.6. ſo eſpecially of this whereby himſelfe is ſo much diſhonoured; and as all manner of deceit is abominable vnto him, Pſal. 5.6. ſo principally this, which the ſonnes of *Belial* countenance with his authoritie.

§. *Sect.* 4. 2 *Guile and deceit.* 1. Theſ. 4.6. Pſal 5.6.

Thirdly, it containeth the moſt horrible pollution of Gods holy name, which can bee imagined; as the Lord himſelfe witneſſeth, Leuit. 19.12. making that which in it own nature, and right vſe, is the ſhield of veritie, to become the defence of falſhood; and of a *ſtrong tower* of truth, whereunto the righteous runne, for the ending of all contentions and controuerſies, to become a ſanctuarie to ſhroude lyars and deceitfull perſons.

§. *Sect.* 5. 3. *Gods name is polluted by periurie.* Leuit. 19.12. Prou. 18.11.

Fourthly, it is a ſhamefull abuſe of Gods Maieſtie, when as he who is truth it ſelfe is produced as a witneſſe to confirme a knowne lie, and as a ſuretie for the doing of that which they intend neuer to performe. It is a ſhamefull tempting and ſcornefull contempt of Gods all-ſeeing knowledge, iuſtice, power, anger, threatnings, and fearefull vengeance denounced againſt this ſinne, when as knowing a thing to bee falſe, they dare auouch it, calling vpon God as a iuſt Iudge and auenger of falſhood, to inflict vpon them the deſerued puniſhment of their ſinne, if they doe not ſpeake the truth. For

§. *Sect.* 6. 4 *Gods Maieſtie is abuſed.*

what is this but deſperately to make triall whether God can or will according to his word puniſh their ſinne? What is it but like fierce bandogs to flie in Gods face, and to dare him to doe his worſt in the execution of his vengeance?

§ *Sect.7.* *The euill fruits of periurie.* 1. *They draw God into their ſinne as much as in them lieth.*

And theſe are the euils which are contained in this ſinne of periurie. Now the fruits and effects thereof are as bad, both in reſpect of God, our neighbour, and our ſelues. For firſt, the periured perſon exceedingly diſhonoureth Gods glorious Maieſtie, by drawing him, as much as in him lieth, into the communication of his ſinne, and offereth againſt him a kind of violence in forcing him to that which is quite contrary to his owne nature: for where as hee is moſt true, yea truth it ſelfe, they bring him as a patron of their vntruth and falſehood, and make him to the vttermoſt of their power, like vnto Satan who is the father of lies. And where as he is moſt iuſt, both in his word and workes, they bring him as their ſuretie to countenance their fraud and deceit. Whereby as in their impious maliciouſneſſe they doe, as much as in them lieth, deſtroy and ouerturne Gods nature and eſſence, and make him like vnto Satan; ſo doe they in deed, and in truth, make themſelues in this reſpect worſe then the diuell; for howſoeuer he is not onely a liar, but alſo the father of lies, euen from the beginning; yet wee neuer read nor heard that euer hee came to that deſperate audaciouſneſſe, that he durſt preſume to confirme his lies by an oath, or to abuſe Gods glorious name for the patronizing and countenancing his vntruthes.

§. *Sect.8.* *Falſe ſwearing ouerthroweth truth and iuſtice.*

Secondly, by his falſe ſwearing he ouerthroweth truth and iuſtice, the one being the Lords great Seale, the other the Scepter of his kingdome whereby hee ruleth amongſt men; the which hee doth after a moſt odious and trecherous manner: for he vſeth Gods forces againſt himſelfe; he ſtrengtheneth himſelfe with the helpe of Gods holy name, to deſtroy thoſe heauenly vertues, trueth and iuſtice, in which his ſoule delighteth; and for the vpholding and maintaining of thoſe helliſh vices of falſehood and iniuſtice, which he ſo much abhorreth. And in the meane time moſt audaciouſlie calleth God

God to bee a witneſſe of his dealing, and a Iudge and auenger of theſe wicked actions.

And thus the periured perſon directly ſinneth againſt the Maieſtie of God. Now againſt his neighbour alſo hee grieuouſly offendeth many waies by his falſe ſwearing, for hereby he ſubuerteth iuſtice, which is the pillar of the Commonwealth, and the bond of humane ſocietie; which being taken away, no State can ſtand but muſt needes fall to ruine. Hee ouerethroweth truth, which is the chiefe preſeruer of al commerce, trading and intercourſe of dealing betweene nation and nation, man and man; and in ſtead thereof erecteth vntruth and falſehood, which is the bane of humane ſocietie. He deſtroyeth the vſe and end of lawfull oathes, which is to determine controuerſies, and to put an end vnto all ſtrife; and conſequently taketh away the chiefe bond of peace; and preſerueth ſuſpitions, iealouſies, diſcord and contention, which weaken and diſſipate the beſt ſetled and moſt firmely eſtabliſhed gouernment; hee hereby peruerteth iudgement, cauſing the Iuries to giue a falſe verdict, and the Iudge an vniuſt ſentence, whereby innocencie is ſuppreſſed, the honeſt dealer ſpoiled of his right and brought vnto all extremities, falſehood maintained, the oppreſſor ſtrengthened in his malicious courſes; and in a word, the whole courſe and adminiſtration of iuſtice peruerted and vtterly ouerthrowne.

§ *Sect.* 9. *How the periured perſon ſinneth againſt his neighbour.*

So likewiſe hereby hee moſt perniciouſly ſinneth againſt himſelfe; for this ſin of periurie maketh ſuch a deepe wound in the conſcience, that it is hardly recured, vnleſſe with *Peter* wee bewaile it with bitter teares, and powre into it the precious balme of Chriſts blood by a true faith; and he that falleth into it, is commonly either giuen vp to a reprobate ſenſe, to runne headlong into all manner of ſinne and wickedneſſe; or elſe is continually haunted with this ſinne, as with a helliſh furie; which tormenteth his ſoule and conſcience with reſtleſſe feares, and affrighting terrors.

§. *Sect.* 10. *The periured perſon ſinneth againſt himſelf.* Rom. 1. 28. 30.

CHAP.

CHAP. XII.

The punishment of periurie.

AND so much for those reasons which are taken from the greatnesse of this sinne. The second sort may be drawne from the grieuousnesse of their punishment; the which the Lord inflicteth either mediatly by the ministerie of men, or immediatly by himselfe.

§. *Sect.* 1.

1. *Periurie is punished with shamefull infamie.* Prou. 22. 1.

Amongst men as it hath in all ages, and in all places been accounted an hainous sinne and capitall crime; so hath it been punished with no light or small punishments. For first, whereas a good name is better then either siluer, gold, or great riches, and as highly valued amongst vertuous men as life it selfe; this sinne of periurie hath euer so stained the periured person with such a deepe ingrained die of infamie and reproch, that the blemish could neuer bee taken away vnto the end of life. And howsoeuer the offender hauing washed and bathed his cheekes with teares of vnfained repentance, and his soule with the blood of Christ, applied by a liuely faith, hath the polluted staines of this defiling sinne washed away out of Gods sight; yet seldome is hee so purged and cleansed in the iudgement of men, but that some blots and blemishes doe still remaine euen to the end of life. To this purpose *Cicero* saith, *Periurij pœna diuina, exitium; humana, dedecus:* Diuine punishment inflicted vpon periured persons for their false swearing is destruction; humane, is shame and discredit. And this is that punishment which both the Ciuill and Canon law imposed vpon such; namely, that if they were taken with this fault, they should for euer bee so disabled in their credit and reputation, that they might not be admitted to be witnesses, and to giue testimonie, either in their owne or other mens causes, in any iudicial proceedings. The which punishment was in Gods righteous iudgement inflicted in some proportion according to the qualitie of their sinne: for whereas they to grace themselues in their vntruths, care not

Lib. 2. de legib.

(as

(as much as in them lieth) to dishonour God, by deriuing the imputation of fraud and deceit vpon him whom they inuocate as a witnesse of their lies: God iustly meeteth with them, and returneth the infamie and reproch vpon their owne heads.

§ *Sect.* 2. *Other punishments of periurie.*

Besides which punishment of infamie, the same lawes impose others vpon him that commits this sin, as that he shall be depriued of all Ecclesiasticall preferments, and dignities, if he possesse them, and not be admitted, either into the Ministerie or gouernment of the Church. That likewise he shall be dispoiled of all ciuill aduancement, so as he shall not bee admitted vnto any such preferment, nor reentred after he is displaced. Besides which punishments in name and state, they determine that he should be punished as a common cosener, and be either beaten with cudgels and staues, or exiled and banished; or if it were in capitall matters, and concerned the life of his neighbour, he should be punished with death it selfe, according to the law of God in that case prouided: Deut. 19. 19. The which punishment of death was inflicted vpon all among the Egyptians, who were conuicted of wilful periurie, vpon any cause whatsoeuer, as *Patricius* recordeth. *Patric. lib. 5. tit. 5.*

§. *Sect.* 3. *How the Lord himselfe punisheth periurie.*

But because these humane punishments are not alwaies inflicted vpon the offenders, either because their sinne being cunningly, or closely acted, is not discouered; or through their negligence, and want of zeale for Gods glorie, who haue the sole authoritie to see the lawes executed; therefore the Lord himselfe oftentimes taketh his owne cause into his owne hand: and howsoeuer men wincke at and acquit them, yet he holdeth them not guiltlesse, who thus by their periurie prophane & pollute his holy name. And because his glory which is by this sin impeached, is most deare vnto him: therfore the Lord doth seuerely punish those who thus offend, both with temporarie, and eternall punishments; in themselues, and also in their posteritie, as the Poet well obserued:

In prolem dilata ruunt periuria patris,
Et pœnam merito filius ore luit. *Claudianus in Curtium.*

And as this sin of periurie is in an extraordinarie sort abominable in Gods sight; so doth he punish it with extraordi-

narie plagues, and beſides thoſe vſuall puniſhments, which are common to all offenders; he hath inflicted vpon periured perſons ſuch fearefull iudgements from time to time, which haue been ſo fitte and proportionable to the ſinne, that one might reade their offence written in their puniſhment, as it were in great text letters ſet ouer their heads. And thus did the Lord puniſh the breach of the couenant made with the Gibeonites, and confirmed by oath, with three yeeres famine, and with the death of ſeuen of *Sauls* poſteritie, who
2.Sam.21. had violated this oath; and that not in a ſecret manner, but openly declaring what was the ſinne for which hee inflicted theſe puniſhments. So becauſe *Zedechia* broke the oath of the Lord, which hee had made vnto *Nebucadnezer*, hee had his ſonnes ſlaine before his face, and that hee might neuer behold cauſe of comfort after this ſad ſpectacle, his eyes were preſently put out, and he being bound with chaines was led captiue vnto Babylon, where he ſlauiſhly liued, and died wretchedly: all which puniſhments were inflicted vpon
Ezech.17.15. him principally for his periurie, as appeareth, Ezech.17.15. 16.18.19.

§. *Sect.*4. *God puniſheth periurie with ſpirituall puniſhments and eternall death.*

Beſides which temporall puniſhments, the Lord inflicteth vpon ſuch as thus offend, thoſe which are ſpirituall and eternall; for he hath denounced againſt them his fearfull curſe, which ſhall light ſo heauie vpon the periured perſon, that it ſhall not onely deſtroy him and his poſteritie, but ſhall *euen conſume his houſe with the timber and ſtones thereof*, as appea-
Zach.5.4. reth, Zach.5.4. And after this life, if the flame of Gods wrath in the meane while be not quenched with the teares of vnfained repentance, it ſhall burne hot againſt him, kindling and preparing for him the fire of hell, in which he ſhall bee eternally tormented; for if the liar hath his portion in the lake which burneth with fire and brimſtone, which is the ſe-
Apoc.21.8. cond death, as it is Apoc.21.8, then much more the periured perſon (who confirmeth his lies by an oath, calling God himſelfe to be, not onely a witneſſe and ſuretie but alſo a Iudge to auenge his falſhood) ſhall with the intollerable waight of this outragious ſinne, be ſuncke into the deepeſt bottome of this helliſh condemnation.

And

§. *Sect.* 5. *The concluſion of this treatiſe.*

And thus haue I ſhewed the lawfull vſe of an oath, and alſo how it is abuſed both by vaine ſwearing and impious forſwearing: and withall haue propounded many reaſons and arguments, which may ſerue as wholſome preſeruatiues to keepe thoſe who haue any feare of God from falling into theſe ſinnes; or as profitable medicines to cure them of theſe dangerous diſeaſes of the ſoule, if alreadie they haue ſeazed on them. Now as I heartily pray vnto God that all who ſhall reade this treatiſe, and all other who profeſſe the name of Chriſt, may by theſe and ſuch like reaſons made effectuall by his grace, and powerfull working of his holie Spirit, bee brought both to a forſaking and alſo to an vtter hatred and deteſtation of theſe ſinnes; ſo with all humble earneſtneſſe I intreate our Magiſtrates and Gouernours, who are as Gods deputies and Lieutenants ſet amongſt vs, to execute his righteous iudgements; that they will in feruent zeale to Gods glorie, whoſe perſon they doe ſuſtaine, as being pettie gods vpon earth; not onely carefully reforme themſelues of theſe vices, whereby Gods holie name is polluted, both in their owne particular, and as they are examples vnto others; but alſo that they would wiſely enact and diligently execute ſuch wholſome lawes, as may reſtraine, or ſeuerely puniſh theſe groſſe abuſes, of vaine ſwearing, and impious forſwearing, which in theſe times ſo commonly raigne amongſt vs. That hereby they may ſhew and approue themſelues truly religious, in that they are carefull, not only to ſuppreſſe ſuch abuſes and ſins as tend to the hurt of their countrie and Common-wealth, or to the damage and hindrance of particular ſubiects (for ſo ſhould they go no further thē they haue ciuill policie for their guide, & Heathen Magiſtrates for their examples, and conſequently bring vpon their religion the imputation of a meere policie, as being both inlarged and bounded with the ſame libertie and limits:) but alſo by ſhewing the like care and zeale in ſuppreſſing and puniſhing thoſe ſinnes of impietie againſt the firſt table, which are directly committed againſt the Maieſtie of God himſelfe, of which nature is idolatrie and ſuperſtition, vaine ſwearing, curſing, and periurie, prophanation of Gods Sabbaths and

such like. And so shall they moue the Lord in mercie to look vpon vs, to put vp his sword of vengeance which hath been long drawne against vs, and to pull backe his punishing hand which a great while hath lien heauie vpon our land, by vnusuall sickenesse, pestilence and famine: and contrariwise to stretch foorth his hand of mercie and goodnesse; whereby his blessings and bountifull benefits shall be not only continued, but also inlarged and increased both vnto vs and our posteritie. So also shall they gather vnto themselues certaine assurance, that thus seeking the aduancement of Gods glory, the Lord will also honour them, and make their name glorious in the sight of the people vnto all posteritie; and also that ruling for God in this life, they shall raigne with him in euerlasting glorie in the life to come. The which mercie the Lord our God vouchsafe for his Sonne our Sauiour Iesus Christ his sake, to whom with the holy Spirit, three persons and one God, infinite in all perfection, be ascribed all honour and glorie both now and euermore. Amen.

1. Sam. 2. 30.

FINIS.

A DISSVVASION FROM THE SIN OF DRVNKENNES.

CHAP. I.

The occasion of this Treatise.

AMong many other the excellent gifts, which are required in Gods Ministers, to make them compleate and fit for the worke of their Ministerie, I haue alwaies thought that spirituall iudgement and discretion deserueth to bee placed in the formost ranke, as being an ornament of rare excellencie to beautifie all the rest; and as it were Lord high Marshall in the field of vertue, which marshalleth and rangeth all other vertues and graces in their fit places; so as they may bee most seruiceable vnto the great Commander the Lord of hosts; and most profitable for the Church. Hereby the man of God being inabled by other gifts and graces, as learning, zeale, pietie and the rest, for the worke of the Ministerie, is fitted to vse these his abilities to his best aduantage, which otherwise would bee vnprofitable, and often times rather hinder then further the end of his labours. For the Minister of God is the Lords spirituall watchman, and therefore it is not enough for him to sit in the watch-tower, and to descrie all commers, but hee must haue spirituall discretion, to discerne friends from enemies, and of enemies, which are to bee contemned as weake and impotent, and

§. *Sect.* 1. *Godly discretion necessarie in a good Minister.*

which to be incountred, as being dangerous and pernicious. He is the ſpirituall Phyſition of the Church, and therefore he muſt not onely haue skill to make good medicines, but alſo ſpirituall wiſedome to fit theſe medicines according to the nature and qualitie of his patients diſeaſes. He is the Steward of the familie, and therefore he muſt not only haue a liberall hand, to giue food to all his fellow ſeruants, but he muſt alſo diſcreetly diſtribute vnto euery one their portion in fit time and ſeaſon. He is the Lords Gardener; and therefore he muſt not only haue knowledge to diſcerne betweene flowers and weedes, but alſo diſcretion to diſtinguiſh of times and ſeaſons, when it is fit to pull vp the weedes or to let them grow; otherwiſe he ſhall either pull vp the flowers with the weeds, or leauing the roote behinde ſpend his labour in vaine. In a word, he is Gods Oratour and Ambaſſadour vnto his people, and therefore hee muſt not onely be furniſhed with wiſe inſtructions, but alſo he muſt haue ſpirituall wiſedome and diſcretion, to deliuer his meſſage in ſeaſon, and to haue reſpect vnto circumſtances, of time, occaſion, perſons and place. And this is that ſpeech which the Wiſe man ſo much commendeth, Prou. 25. 11. *A word ſpoken in his place, or fitly and in ſeaſon, is like apples of gold and pictures of ſiluer:* that is, precious and delightfull, ſweete and profitable. It is not therefore ſufficient for the well diſcharging of the worke of the Miniſterie, that we are able to ſpeake a word of comfort; vnleſſe we haue diſcretion to vtter it in time of neede, for the raiſing vp of thoſe who are caſt downe; and for the refreſhing of the faint and wearie: for this were nothing elſe but to giue a potion to a healthie man, and to lay a ſoueraigne plaiſter vpon the whole skinne. It is not enough that we are *Bonarges*, the ſonnes of Thunder, to bruiſe and batter ſtonie hearts, and beate downe ſinne by denouncing Gods fearfull iudgments; if we doe not applie our ſpeech to perſons and times, and inueigh againſt thoſe ſins with which the people vnto whō we ſpeake are moſt tainted and corrupted. For if ſpeaking to the people we declaime againſt ȳ ſins of the Magiſtrates, or preaching to Engliſhmen, we inueigh againſt the peculiar ſins of the Turkes or Indians; or reprehend prodigalitie among the couetous,

Prou. 25. 11.

The ſinnes of the times ought to be reproued.

couetous, or pride amõg the ſordidous, or ſuperſtitiõ among the prophane and irreligious; this is not to reprooue, but to backbite ſinne; to fight valiantly in the abſence of the enemie, and with a ſtrong arme to beate the aire, and to contend againſt a ſhadow; which may ſpraine a ioynt, and for reward mooue ſcornefull laughter, rather then admiration of any true valor; yea in truth this is nothing elſe but to nouriſh vice with the milke of vertue, by religious reproofes to ſtrengthen men in their ſins, and to make them flatter themſelues with a conceit that they are ſufficiently vertuous, when they are not alike vicious to other men; and to lie ſecurely wallowing in thoſe ſinnes which are extreme and contrarie to thoſe which are reprooued. The conſideration whereof, made mee, who am bound in conſcience of my calling to ſpeake and write againſt ſinne and wickedneſſe, to ponder with my ſelfe what ſinnes were moſt fit to be ſpoken againſt, as needing in our times and countrie moſt reproofe: and after ſome deliberation, I reſolued to inueigh againſt that beaſtly ſinne of reaſonable creatures, the ſinne of drunkenneſſe, that as much as in me lieth I may diſſwade all men from this vice, which darkeneth the light, both of nature & grace, bringeth vpon the eye of the vnderſtanding, a temporarie blindneſſe, and ſo yeelds men ouer vnto Satan to be led as it were blindfold into all manner of ſinne and wickedneſſe.

§ *Sect.* 2. *Drunkennes abounded in our land.*

In which argument I hope I ſhall not ſpend my time vnprofitably, ſeeing in our daies this vice more raigneth then euer it did in former ages; as may appeare in that our wiſe Stateſmen thought it neceſſarie in Parliament, to inact a law for the ſuppreſſing of this ſinne; for, *Ex malis moribus bona naſcuntur leges*; euill manners occaſion good lawes. And indeed not without good cauſe, is the ſword of the Magiſtrate ioyned with the ſword of the ſpirit, ſeeing now this vice is growne to ſuch ſtrength, that it is to be feared it will not in haſte, by both be repreſſed. For who ſeeth not that many of our people of late, are ſo vnmeaſurablie addicted to this vice, that they ſeem to contend with ỹ Germanes thẽſelues, ſpending ỹ greateſt part of their time in carouſing, as though they did not drinke to liue, but liued to drinke: or as if from men they

they were transformed into flies which liue whollie by ſucking. Neither is it poſſible that euer the appetite of theſe leaches ſhould be ſatisfied, ſeeing they haue an hundred deuices to make it ſtill inſatiable; they drinke not onely for thirſt and delight, but alſo for companie and good fellowſhip, one drawing on another when his appetite faileth; they drinke in brauerie, thinking it no ſmall credit to him, who can get the victorie in this drunken conflict. In this helliſh contention, they vſe, as I haue heard, for I thanke God he hath kept my eies from beholding this wickedneſſe; they vſe, I ſay, glaſſes without feete, that ſo they may goe about in a continuall motion; they carrouſe by the bell, by the dye, the dozen, the yard, and ſo by meaſure, drinke out of meaſure. They draw one another to exceſſiue quaffing, by making challenges, who can expreſſe moſt loue to their abſent friends by largeſt drinking, not caring to bring themſelues, through their intemperancie into grieuous diſeaſes, by drinking healthes to other men. And becauſe nature is content with a little, and ſoone cloyed and oppreſſed with exceſſe, they vſe all their art and skill to ſtrengthen it for theſe wicked exploites, as though their naturall corruptions would not preſſe them deepe enough into hell, vnleſſe they alſo loaded themſelues with artificiall wickedneſſe. To this purpoſe they vſe all ſorts of ſalt meates to whet their appetite, manie whereof were found out by wantonneſſe, and not neceſſitie; to this end they vſe tobacco, that by drunkenneſſe they may expell drunkenneſſe, and being glutted with wine, they drinke ſmoke, that by this varietie it may not grow tedious.

§. *Sect.* 3. *That Magiſtrates and Miniſters ought to beate downe the ſinne of drunkenneſſe.*

And therefore it is more then time, that Magiſtrates and Miniſters ſhould ioyne together, and not onely labour by the ſword of the word, but alſo by the ſword of Iuſtice, to ſuppreſſe this vice which heretofore durſt not in this land ſhew it face for ſhame, and lurked in ſecret corners, but is now growne to impudent boldneſſe, ſo as it dare ſtagger abrode at noone daies in the open ſtreetes, the multitude and qualitie of the offenders countenancing the ſinne. To which purpoſe I thought good to incounter this vice with the ſword of the ſpirit, and to lay open the nakedneſſe, and vglie

filthineſſe

filthineſſe thereof, that all may auoid it: but firſt that wee may not reiect the good with the euill, the wheate with the chaffe, nor in ſpeaking againſt licentiouſneſſe reſtraine from lawful libertie; I will ſhew the warrantable vſe, and then the vnlawfull abuſe of wine and ſtrong drinke.

§. *Sect.* 4. *The lawfull vſe of wine and ſtrong drinke.* Tit. 1. 15. 1. Tim. 4. 4. 5.

For the firſt, we are to know that in themſelues they are the good creatures of God, which to the pure are pure, if they be receiued with thankſgiuing, and ſanctified by the word and prayer; and may be diuerſly vſed without ſinne, according to the diuers ends, for which the Lord hath beſtowed them vpon vs: and theſe vſes and ends are either ordinarie or extraordinarie; ordinarie, which is the naturall and common vſe of theſe creatures, for the nouriſhing of the bodie, and for the preſeruing of health and ſtrength; vnto which is required, moderation, temperance, and ſobrietie, that ſo we may be nouriſhed and not glutted; ſtrengthened, and not diſabled; confirmed in health, and not caſt into ſickneſſe. In which reſpect one ſaith, that *Prima cratera ad ſitum pertinet, ſecunda ad hilaritatem, tertia ad voluptatem, quarta ad inſaniam*: The firſt cup is for the quenching of thirſt; the ſecond for delight to make a cheerefull heart; the third for voluptuouſneſſe, and the fourth for madneſſe. *Lu. Apul. Floridor. lib. 3.*

§. *Sect.* 5. *The lawfull vſe of theſe creatures which is extraordinarie.* 1. *For the ſtrengthening of the bodie.* 1. Tim. 5. 23. Pro. 31. 6.

The extraordinarie vſe of theſe creatures, is either phyſicall, or for delight; the phyſicall vſe is either for the ſtrengthening and comforting of the bodie, or for the cheering and refreſhing of the minde. If the bodie be weake, it is lawfull for the cheriſhing thereof to vſe wine, and nouriſhing drinkes: for to this end hath God giuen them vnto vs. So *Paul* willeth *Timothy* to vſe wine for *his ſtomackes ſake, and for his often infirmities*, 1. Tim. 5. 23. and the wiſe man commandeth that ſtrong *drinke be giuen vnto him that is readie to periſh*, Prou. 31 6. But here alſo moderation and temperance is to be vſed; for as one ſaith, *Vinum moderatè potatum eſt medicamentum, plus iuſto ſumptum, venenum*: Wine drunke ſparingly is a good medicine, but being intemperately vſed, it becommeth a hurtfull poiſon: and therfore the Apoſtle giuing libertie to *Timothy* to drinke wine, addeth a reſtraint, that it muſt be but a little, leſt libertie ſhould be abuſed to *Auguſt. ad ſacr. virg.*

licentiousnesse. So also the vse of wine is lawfull for the
2. For the chearing of the minde. cheering and refreshing of the minde which is deiected with
heauinesse, and oppressed with griefe and sorrow; and this
Pro.31.6.7. the wise man alloweth, Prou.31.6. *Giue wine vnto them that haue griefe of heart.7. Let him drinke that he may forget his pouertie, and remember his miserie no more.* And this is one speciall vse why the Lord hath giuen it vnto vs, becausse it maketh
Psal.104.15. glad the heart of man, as it is Psal.104.15. But here excesse also is to be auoided, lest in stead of refreshing the spirits, we doe oppresse them; for it is but a bad change, if we turne our sorrow into sinne; dull melancholie, into merrie madnesse, and griefe of heart, into griefe of conscience.

§. Sect.6. Wine and strong drinke may be lawfully vsed for honest delight. But it is not only lawfull to vse these creatures for necessitie, but also for honest delight, and that not onely in Christian and religious feasting, when for some publike benefit we offer vnto God publike thankes and praise, but also in loue feasts and ciuill meetings, for the maintenance and increase of amitie and friendship amongst neighboures. Of the
1.King.8.63. former, we haue an example in the dedication of the Temple,
Nehem. 8.10. 1.King.8.63. and at the restoring of the law, Nehem.8,10. And of the latter, in that mariage feast which Christ graced with his presence, when he forbad not the liberall vse of wine, but contrariwise, himselfe miraculously turned water into wine, that the feast might be furnished with sufficient
Ioh.2.7. plentie: Iohn 2.7. But heere also euerie man is to measure and stint his appetite, and so to obserue friendship and amitie as that he doe not neglect Christian sobrietie and temperance; and becausse particular rules for direction cannot bee set downe in this behalfe, in regard that one mans stomacke and health requireth a larger allowance, and another mans is satisfied and contented with lesse, therefore we are to keep vs to the generall rules, that is, that wee doe not abuse these creatures vnto surfetting and drunkennesse, nor yet so glutte and ouercharge our selues that thereby we be disabled from performing any action of pietie and Christianitie, as hearing the word, prayer, holy conference, or else the duties which we ought to performe in our particular callings.

CHAP.

CHAP. II.

That drunkenneſſe is a vice condemned by God and man.

AND thus much for the lawfull vſe of theſe creatures: whereby it appeareth that howſoeuer the abuſe is hatefull, yet their lawfull vſe is not to be reiected; neither are we to approue *Lycurgus* practiſe, who becauſe the people were addicted to drunkenneſſe, cauſed all the vines in the countrie to bee cut downe and ſpoiled: for hee ſhould haue done better (as *Plutarch* ſaith) if hee had digged a well neere vnto euery vineyard, that the hot furie of *Bacchus* might bee tempered and corrected with the milde cooleneſſe of the watrie Nymphs. Now contrariwiſe they are abuſed when as they are ſpent in drunkenneſſe, intemperancie and exceſſe. For men ſinne in the abuſe of theſe creatures two waies: firſt by drunkenneſſe, when by immoderate ſwilling and tipling they are depriued of the vſe of their reaſon, vnderſtanding, and memorie; ſo as for the time, they become like vnto beaſts. Secondly by exceſſe, when as they addict themſelues to much drinking, and make it their vſuall practiſe to ſit at the wine or ſtrong drink; neither are they alone to be eſteemed as drunkards who depriue themſelues of the vſe of reaſon, and become brutiſh; but thoſe who take their chiefe pleaſure in drinking and carouſing, though their braine will beare it without any great alteration; as afterwards ſhall appeare.

§. *Sect.* 1. *Of drunkennes, and what it is.*

Plutarch. de audiend. Poetis.

And thus you ſee what drunkenneſſe is. Which that wee may auoide and abhorre, wee are to know that it is condemned as a great euill, and hainous tranſgreſſion both in the high court of heauen, and in the inferiour courts of mens conſciences. The Lord chiefe Iuſtice of heauen and earth hath pronounced his ſentence of eternall woe and malediction, againſt thoſe who are found guiltie of this crime, as appeareth, Eſa. 5. 11. *Woe vnto them that riſe vp early to follow drunkenneſſe,*

§. *Sect.* 2. *Drunkenneſſe condemned as a great ſinne,* 1. *by God himſelfe.*

Eſa. 5. 11.

drunkenneſſe, and vnto them that continue vntill night, till the
Eſa.28.1. *wine doe inflame them,* &c. So Eſa.28.1. *Woe to the crowne of pride the drunkards of Ephraim,* &c. Which fearfull woe that it might not bee inflicted vpon his ſubiects, hee hath admoniſhed them to auoide the ſinne, that ſo they may eſcape the
Luk.21.34.35. puniſhment. So Luk.21.34. *Take heed to your ſelues leſt at any time your hearts bee oppreſſed with ſurfetting and drunkenneſſe, and cares of this life; and leſt that day come vpon you at vna-*
Eph.5.18. *wares.* And Epheſ.5.18. *Be not drunke with wine wherein is exceſſe.*

§.*Sect.*3. And thus you ſee what fauour this vice findeth at the barre of Gods iudgement. Neither hath it any more countenance or allowance in the court of mens conſciences: for all men both Chriſtian and Heathen by the cleere ſhining light of grace, and the twilight of nature, haue condemned drunkenneſſe as an odious vice. *Auguſtine* ſaith, that *ebrietas eſt flagitiorum omnium mater, culparumq; materia,* &c. *Drunkenneſſe is the mother of outrages, the matter of faults, the roote of crimes, the fountaine of vice, the intoxicater of the head, the quelling of the ſenſes, the tempeſt of the tongue, the ſtorme of the bodie, the ſhipwracke of chaſtitie, loſſe of time, the voluntarie madneſſe, the ignominious languor, the filthineſſe of manners, the diſgrace of life, the ſhame of honeſtie, the corruption of the ſoule.* And again, *Ebrietas eſt blandus dæmon, dulce venenum, ſuaue peccatum, quam qui habet ſeipſum non habet, quam qui facit, peccatum non facit, ſed totus eſt peccatum. Drunkenneſſe is an alluring diuell, a pleaſing poyſon, a ſweete ſinne, which who ſo keepes, loſeth himſelf; and which who ſo doth, may be ſaid not ſo much to ſinne, as to bee*
Lib.de Pœnit. *turned into ſinne.* And in another place: *Ebrioſus cum abſorbet vinum, abſorbetur à vino, abominatur à Deo, deſpicitur ab angelis, decidetur ab hominibus, deſtituitur à virtutibus, confunditur à dæmonibus, conculcatur ab hominibus: When the drunkard deuoureth wine, hee is deuoured of wine, he is abominable to God, deſpiſed of the angels, ſcorned of men, abandoned of vertue, confounded by the diuels, trampled vnder mens feete.* Chryſoſtom
Tom.5.col.14. asketh this queſtion: *Quid ebrietate miſerabilius,* &c. *What is more miſerable then the ſinne of drunkenneſſe, ſeeing the liuing creature by drunkenneſſe becommeth as it were dead. It is a vo-*

luntarie

2 *It is condemned by mẽ:*
1. *by Chriſtians.*

Ad ſacras virg.

Iuntarie diuell, a diſeaſe without pardon, a crime without excuſe, the common opprobrie of nature, &c. It were ouer long to recite all which is ſpoken by holy men to this purpoſe: but this ſhall ſerue for a taſte.

§. *Sect.* 4. 2 *By Heathens and Pagans.*

But it is no marueile that Chriſtians haue cleerely diſcerned the vglineſſe of this vice, being illuminated by the light of Gods word, ſeeing the Heathens themſelues haue diſcouered the foulenеſſe of it, by the light of nature. *Pittacus* made a law, that whoſoeuer committed any crime in the time of his drunkenneſſe ſhould receiue double puniſhment. *Solon* enacted, that if the Prince were found drunken, he ſhould be puniſhed with death. It was ordained as a law amongſt the Indians, that if any woman would venture to kill that King who was giuen to drunkenneſſe, ſhould for her reward marrie his ſucceſſor. *Seneca* calleth drunkenneſſe, *a voluntarie madneſſe*; affirming it to bee a ſottiſh follie, not to know the meaſure of a mans owne ſtomacke. *Plutarch* ſaith, *that euery modeſt and honeſt man will auoid drunkenneſſe, becauſe as anger is coſen germane to madneſſe, ſo drunkenneſſe is a cohabitant; and as much as it is better then madneſſe, becauſe it is of ſhorter continuance, ſo much it is worſe, in regard that it is voluntarie: for whereas madneſſe thruſteth in by violence, this is willingly intertained.*

Laert. lib. 1. c. 5.

Patric. de regn. lib. 6.

Alex. ab Alex. lib. 3. cap. 11.

Epiſt. 83.

Plutarch. moral. tom. 2. de Garrul.

Chap. III.

That the drunkard ſinneth hainouſly againſt God.

§. *Sect.* 1. *The hainouſnes of this ſinne of drunkenneſſe, and the manifold euils which it containeth.*

And well doth the vice of drunkenneſſe deſerue to be thus condemned both of God and men, ſeeing it hath in it all reſpects of euill, both the euill of ſinne, and alſo the euill of puniſhment. The euill of ſinne, both as it is in it ſelfe ſinfull, and alſo as it is the cauſe of other ſinnes. It is in it ſelfe ſinful, as may appeare by a threefold relation which it hath to diuers obiects: for the drunkard grieuouſly ſinneth, 1. againſt God, 2. againſt his neighbour, 3. againſt himſelfe. And of theſe I will ſpeake ſeuerally; in handling whereof, it is not to

be expected that I ſhould obſerue a diſtinct proprietie, in referring particulars to their generall heads, for as much as manie of them are coincident one with another, and in a diuers relation may diuerſly be referred; onely I thought good to propound this diuiſion, that wee may proceed in ſome order.

§. *Sect.* 2. *1. The drunkard grieuouſly ſinneth againſt God.* Phil. 3. 19.

Firſt then the drunkard grieuouſlie ſinneth againſt God, and that in diuers reſpects. Firſt by committing againſt him one of the worſt kinds of Idolatrie, in that he maketh his bellie his god, as it is Phil. 3. 19. Wherof it is that gluttons and drunkards are vſually called bellie-gods, becauſe they better loue it, and more diligently ſerue it, and more carefully pleaſe it, then God himſelfe.

§. *Sect.* 3. *Drunkennes maketh men vnfit for Gods ſeruice.*

Secondly, therby they doe ſo oppreſſe the heart, loade the ſtomacke, and dull the ſpirits, that they are altogether vnfit to performe vnto God any part of his worſhip and ſeruice; for if the Lord will be worſhipped in ſpirit and truth, how farre are they from worſhipping God aright, who haue not ſo much as the vſe of their reaſon and vnderſtanding? If more then accuſtomed ſobrietie, yea ſometimes faſting and totall abſtinence, be required when we powre forth our ſoules vnto God in prayer, that wee may be the better fitted for this holy action; how ill are they diſpoſed for this exerciſe, whoſe ſtomackes are ſurcharged, and braines diſtempered, with wine and ſtrong drinke? If ſuch bee our weakeneſſe and infirmitie, that when we come faſting to the hearing of the word, we are often ouertaken with drowſie dulneſſe; what can be expected of thoſe whoſe heads are intoxicated with fumes and drunken vapours, but blockiſh deadneſſe, and more then brutiſh drowſineſſe? The conſideration whereof ſhould make all Chriſtians abhorre this vice: for if it bee eſteemed an odious thing that a ſubiect, being to conferre with his Prince about important affaires, ſhould come vnto him in his drunkennes; how abominable is his practiſe, who being to come into Gods preſence, either to ſpeake vnto him by prayer, or to heare the Lord ſpeaking vnto him in the Miniſterie of the word, is ſo oppreſſed with drinke, that hee is more fit to ſleepe then to heare, or ſpeake, and to diſgorge his

his ſtomack, then to powre forth his ſoule before God? Now theſe actions are not ſeldome to be performed, but they muſt be the Chriſtians continuall exerciſe; and therefore that hee may the better performe them, he muſt obſerue continuall temperance and ſobrietie. 1. Theſ. 5. 17.

Thirdly, they ſinne againſt God in the vngratefull abuſe of his creatures; for whereas the Lord hath allowed vnto them a large portion, and beſtowed vpon them his gifts, with a bountiful hand, to the end that hereby he may mooue them to loue, ſerue, and praiſe him, with greater cheerefulneſſe; they contrariwiſe abuſe theſe benefits to ſurfetting and drunkenneſſe, whereby they diſhonour God, deſtroy their bodies and ſoules, whollie diſable themſelues for Gods ſeruice, and are altogether fitted for the ſeruice of ſinne and Satan. And thus drunkards ſinne directly againſt the Maieſtie of God himſelfe. The which their ſinne is feareffullie aggrauated by the circumſtance of time, if they then continue in drunkenneſſe and voluptuous exceſſe, when the Lord by his iudgements and afflictions, either threatned or inflicted vpon themſelues, or their neighbours, or the whole Church and common wealth, doth call them to faſting, mourning, and humiliation. And this the Lord condemneth in the people of Iſrael, Eſa. 22. 12. 13. *And in that day the Lord God of hoſts did call vnto weeping and mourning, and to baldnes, and girding with ſackecloth. And behold ioy and gladnes, ſlaying oxen, and killing ſheepe, eating fleſh, and drinking wine, eating & drinking, for to morrow we ſhal die.* So Amos 6. 6. *They drinke wine in bowles, and anoint themſelues with the chiefe oyntments; but no man is ſorie for the affliction of Ioſeph.* §. *Sect.* 4. 3. *They groſly abuſe Gods creatures.* Eſa. 22. 12. 13. Amos 6. 6.

CHAP. IIII.

That the drunkard ſinneth grieuouſly againſt his neighbours, and that both publikely and priuately.

BVt as the drunkard ſinneth againſt God; ſo alſo againſt his neighbours; and that both generally againſt the whole Church and common wealth, and particularly againſt priuate perſons. He that is giuen to this ſinne §. *Sect.* 1. *How the drunkard ſinneth againſt his neighbours.*

and againſt the Common-wealth.

ſinne of drunkennes, ſinneth againſt the common-wealth, in that he ſo diſableth himſelfe that he cannot performe any good ſeruice to his countrie: for a drunkard can neither bee good Magiſtrate, nor good ſubiect, ſeeing hee cannot rule others that cannot rule himſelfe, nor yet manage well the ſword of iuſtice, ſeeing oftentimes he is ſo beſotted, and depriued of the vſe of reaſon, that hee can put no difference betweene the ſword and the ſcabberd, betweene the innocent and offenders. And therefore not vnfitly did the poore woman who had receiued an vniuſt ſentence from *Philip* King of Macedon in the time of his drunkenneſſe, make her appeale, and being demanded to whom ſhee appealed, ſeeing hee was ſupreme Iudge; I appeale, ſaid ſhee, from thee vnto King *Philip* when he is ſober. And as he cannot rule, ſo he cannot obey; for when the drunkard is ſeated vpon the ale bench, and hath got himſelfe betweene the cup and the wall, he preſently becommeth a reproouer of Magiſtrates, a controller of the State, a murmurer and repiner againſt the beſt eſtabliſhed gouernment: and ſuch an inſolent pride and ouerweening conceit of his wiſedome doe the ſpirits of wine and ſtrong drinke infuſe into him, that hee thinketh a whole Court of Parliament may more eaſilie erre in their long deliberated decrees, then he in his preſent and raſh verdict. To this accordeth *Plutarchs* ſtorie of certaine young men, who hauing bitterly inueighed againſt King *Pyrrhus*, when they were amongſt their cups, were for this offence brought before him; and when they could make no apologie for themſelues, ſeeing they could neither denie the fault, nor defend it; one of them ſtepped forth and confeſſed the truth in this manner: It is true, ſaid hee, O King, that wee ſpoke all this againſt thee, & much more bitterly ſhould wee haue exclaimed, had not our wine failed vs. Againe, he offendeth againſt the whole cõmon-wealth, as hee is a diſordered perſon, a diſturber of the peace, a common corrupter of manners; and laſtly, as he is a gluttonous deuourer of the fat of the land, in which reſpect he is more pernicious to a State, & more fit to bring a cõmon dearth, then either canker-worme or caterpiller; for they deſtroy the fruite of the earth when it

Plutarch. Apotheg.

is

is in the fields, but theſe when it is ſafely brought into the garners, and priuiledged from the danger of other vermine, inſatiably deuoure it.

§. *Sect.* 2. *How the drunkard ſinneth againſt ſtrangers.*

And as they thus offend againſt the whole State, ſo againſt particular and priuate perſons; and that both ſtrangers, and ordinarie acquaintance, and thoſe alſo of their owne familie. Againſt ſtrangers: for the drunkard in his cups is proud, inſolent, diſdainfull, furious, apt to offer all manner of iniuries and outrages; he is readie to quarrel with euery one he meeteth, to defloure maides and defile wiues, as afterwards ſhall appeare. He is a corrupter of all that keepe him companie, by his example alluring them to the like exceſſe and riot; for this priuiledge he hath aboue many other ſinners, that he ſeldome goeth to hell alone, for euen when hee is vnable to ſtand, he pulleth downe others with him into the pit of deſtruction.

§. *Sect.* 3. *Drunkenneſſe vſually accompanied vvith backbiting and ſlandering.*

But as the drunkard is many waies iniurious to his neighbours, ſo eſpecially by backbiting, ſlandring, and reuealing of all ſecrets. For as drinking looſeneth the ſinewes, ſo alſo it ſetteth the tongue at libertie, ſo that it blurteth out all the hidden ſecrets of the heart. If he haue long ſmothered deepe conceiued malice againſt any man, then hee diſcouereth it in his drunkenneſſe, by his diſgracefull and opprobrious ſpeeches; if hee haue any ſecret committed vnto him, though it importeth the State, yea the life of his neighbour, he is then readie to publiſh it. According to that of the Poet: *Arcanum demens detegit ebrietas.* For as his exceſſiue drinking will not ſuffer him to keepe his meate in his ſtomacke, ſo neither will it ſuffer him to keepe a ſecret in his minde. Neither is it any great wonder that he is thus iniurious to others, ſeeing he offreth as great wrong to himſelf, being not able amongſt his cups to keepe his owne counſell, in matters which moſt neerely concerne him: for as it is well ſaid, That which is in the heart of a ſober man, is in the tongue of a drunkard. In regard whereof another truly ſaith, that *vinum eſt animi ſpeculum*: Wine maketh the heart tranſparent, ſo as the ſtanders by may eaſily diſcerne it: and therefore it is needleſſe to bring the drunkard to the rack, ſeeing hee will be as quickly

Virgil. de vin. & ven.

Plutarch. mor. vol. 2. de Garr.

drawne to vnbowell his chiefest secrets, if he be brought to the Tauerne.

The drunkard sinneth against the poore.

And thus the drunkard sinneth against all men; but more specially he sinneth against the poore, in that by his great expence in excessiue drinking, hee hath not wherewith to relieue them, and so robbeth them of their due allowance: for his superfluitie was not giuen him of God that hee should consume it in riotous tipling, but that he should giue drinke to the poore thirstie, and bread to the hungrie.

§. Sect. 4.

The drunkard principally sinneth against his owne familie.

But as hee that is addicted to drunkennesse is bad abroad, so at home hee is worst of all; and as hee is readie to offer wrong to all men, so he is most iniurious to his owne familie, wife, children, and seruants. For when he is abroad he maketh hauock of al, he consumeth that allowance which belongeth to the whole household, hee swalloweth downe his wiues portion, and childrens patrimonies, yea whilest he pampereth himselfe he defraudeth their bellies, and out of their penurie and want he maintaineth his owne superfluous excesse. And yet better it were hee should stay still abroad, then by comming home trouble the whole famile: for if hee be able to speake, he spendeth his time in scolding and railing, or offensiue ribauldrie; if he be able to moue, he either fighteth and brauleth with those who are about him; or if he be possessed with a more gamesome furie, hee vseth such apish gestures, and ridiculous behauiour, as that sometimes hee extorteth from his best friends a wofull smile, and prouoketh laughter from heauie hearts. So that as the drunkard when hee is abroad plaieth the theefe, in robbing all of their due who belong vnto him, so at his comming home he sheweth himself, either a lion or an ape, a tyrant or a foole; that I may say nothing of his sluttish filthinesse, whereby he maketh himselfe loathsome to his neerest and deerest friends; of which the Esa. 28. 8. Prophet plainly speaketh, Esa. 28. 8.

CHAP.

CHAP. V.

That the drunkard ſinneth moſt grieuouſly againſt himſelfe.

§. *Sect.* 1. *The drunkard moſt grieuouſly ſinneth againſt himſelfe.*

AND thus you ſee how grieuouſly the drunkard ſinneth againſt his neighbours. But as hee is bad to all others, ſo he is worſt vnto himſelfe: for he that is addicted to this vice, draweth vpon him innumerable euils, and theſe are either temporall or ſpirituall. The temporall euils reſpect the whole perſon, or more ſpecially either the ſoule or the bodie. The euils which concerne the whole perſon are diuers. Firſt, hereby hee ſo diſableth himſelfe, that he is altogether vnfit to performe the duties of his calling; for the moſt of his time he ſpendeth in idleneſſe, and (as they call it) good fellowſhip; and that which remaineth cannot profitably be imploied for any good vſe, ſeeing *neque mens, neque pes officium faciet*, all his parts are ſo diſordered and diſabled, that neither his minde nor any member of the bodie can doe their dutie. And therefore as he ſpendeth the after noones and the greateſt part of the night in drinking, ſo he is faine to ſpend the morning in ſleeping; in regard whereof the prouerbe is verified: *Ebrius non vidit ſolem orientem:* The drunkard ſeldome ſeeth the Sunne riſing. Yea hee doth by his exceſſiue drinking, not only bring vpon himſelfe a drowſie ſleepineſſe, but alſo a ſenſeleſſe deadneſſe, vnto any good action. And as his bellie is an vnſatiable graue to burie his drinke, ſo his drinke is as it were a graue wherein he is buried; in regard whereof one truly ſaith, that *ebrioſus quum abſorbet vinum, abſorbetur à vino:* Whileſt the drunkard deuoureth wine, he is deuoured of wine, ſeeing nothing remaineth of a man but a ſenſeleſſe trunck and filthie carcaſe. Vnto which alſo the Prophet *Eſay* alludeth, chap. 28. 7. for ſetting downe the ſinne of the prieſts and falſe prophets, and their vtter neglect of all good duties, hee ſaith, that *they erred through ſtrong drinke, and were ſwallowed vp of wine.* Yea euen the Heathen man diſcerned this by the light of nature,

1. *He is made vnfit for his calling.*

Auguſt. lib. de Pœnit.

Eſa. 28. 7.

where ſpeaking of the Grecians ſurpriſing Troy in the time
Virg. Æneid. 2.l.265. of the Troianes drunkennes, he ſaith, *Inuadunt vrbem ſomno vinoque ſepultam:* They aſſaulted the Citie which was buried in ſleepe and wine. So that they who giue themſelues to this vice, are no more able to performe any good duties of their callings, then thoſe who are dead and buried be able to doe the workes of the liuing. And hence it is that as the Lord reſtraineth all men from this ſinne: ſo eſpecially Magiſtrates
Luk.21.34. and Miniſters, becauſe their callings are of greateſt vſe and importance, and therfore their neglect of them moſt pernicious, both to Church and Common-wealth. To this purpoſe
Pro.31.4. is that, Pro.31.4. *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes ſtrong drinke,* 5. *Leſt hee drinke and forget the decree, and change the iudgement of the children of affliction.* So the Prieſts and Leuits were prohibited the vſe of wine and ſtrong drinke vpon the penaltie of death, when they were to come into the Tabernacle of the congre-
Leu.10.9. gation, to execute the office of the Prieſthood, Leuit.10.9. And the Nazarites alſo who had dedicated themſelues to
Num.6.3. Gods ſeruice, as appeareth, Num.6.3. which commandement when the prieſts neglected, they ſhamefully *erred out of the waie of truth, failed in viſion, and ſtumbled in iudgement,* as we
Eſa.28.7. may ſee, Eſa.28.7. The like care the Lord hath ſhewed in reſtraining the Miniſters of the Goſpell from this vice; for where he deſcribeth what manner of men he would haue choſen into the Miniſterie, he ſtill requireth that they be ſo-
1.Tim.3.3.8. Tit.1.7. ber, temperate, and not giuen to exceſſe and drunkenneſſe. 1.Tim.3.3.8.Tit.1.7.

§. *Sect.*2. *2. The drunkard diſgraceth his profeſſion and expoſeth himſelfe to contempt.*

Secondly, the drunkard diſgraceth himſelfe and his profeſſion, and expoſeth his name and perſon to the iuſt contempt and reproch of all: for whereas he profeſſeth that hee is a Chriſtian, who hath his part in Chriſt and his merits, in this his practiſe he clearly prooueth that he is nothing leſſe; for a true Chriſtian is a *child of the light, and walketh in the*
1.Theſ.5.5.7. light: 1.Theſ.5.5. But the drunkard is *the child of darkneſſe,* and the workes which he worketh are *workes, not of the day but of the night,* verſ.7. A true Chriſtian is religious and full of pietie, but the drunkard is ſo farre from this, that he hath not

ſo

ſo much as common honeſtie; for they who walke *honeſtly, as in the day, they doe not walke in gluttonie and drunkenneſſe*, Rom. 13.13. The true Chriſtian hath forſaken and mortified the luſts of the Gentiles; for Chriſtianitie and Paganiſme can neuer agree together; but the drunkard ſtil walloweth in them, for the luſts of the Gentiles wherein they walked, were *wantonnes, vncleannes, drunkennes, gluttonie, drinkings, and in abominable idolatries*. As it is, 1.Pet.4.3. Thoſe vnto whom the grace of God hath appeared, are taught thereby *to denie vngodlineſſe and worldly luſts, and to liue ſoberly and righteouſlie and godly in this preſent world*; and therefore they who ſpend their time in intemperance, ſurfetting, and drunkennes, haue not had ſo much as a glimpſe of this grace which bringeth ſaluation ſhining vnto them. Whoſoeuer then profeſſeth Chriſtianitie, and yet liueth in drunkennes, he prooueth himſelfe a plaine diſſembler, in making ſhew of that he is not, and his profeſſion doth not grace him, but he diſgraceth his profeſſion; for whatſoeuer ſhew hee may ſeeme to make of pietie and honeſtie, when he is in his deuouter kinde of drunkenneſſe, yet no wiſe man eſteemeth his words of any credit, ſeeing he is an inordinate perſon in his whole carriage, who hath no rule ouer himſelfe, and is readie to bleſſe & curſe, to pray and blaſpheme, to vtter holy ſpeeches, and filthie ribauldrie with the ſame breath.

Rom.13.13. 1.Pet.4.3. Tit.2.12.

§ *Sect.3. The drunkard maketh himſelfe a ſlaue to his vice.*

Thirdly, the drunkard by his much tipling maketh himſelfe a ſlaue to his vice, and by long cuſtome bringeth ſuperfluitie into vrgent neceſſitie: for as it is in other ſinnes ſo in this; before it is admitted, it creepeth and croucheth, flattereth and allureth, like a lowlie vaſſall; but being entertained, it ſtraight ſheweth it ſelfe, not onely a maſter, but alſo a Lordly tyrant, which raigneth and ruleth with great inſolence. Firſt ſinne is committed, then practiſed, and often practiſe bringeth cuſtome, and cuſtome becommeth a ſecond nature, and hath in it the force of a law which muſt be obeyed, not in courteſie, but vpon neceſſitie. And as this is true of all ſins in generall; ſo eſpecially it is verified in this ſinne of drunkenneſſe; for firſt men drinke for thirſt, then for delight, then for wantonneſſe, and ſo by much bibbing they bring themſelues

ſelues to ſuch an vnſatiable thirſt, that they cannot ſit without the cup at their elbow.

§. *Sect.* 4. *The drunkard maketh himſelfe vvorſe then a beaſt.*

Fourthly, where as man by creation is the moſt excellent of all the creatures, being created according to Gods owne image, by this vice hee maketh himſelfe equall with the beaſts, for he is depriued thereby, not onely of pietie, but of humanitie, euen of his vnderſtanding and reaſon, wherein hee differeth from a beaſt farre more then in his outward ſhape; yea in truth in diuers reſpects he maketh himſelfe inferiour to the brutiſh creatures, for he much more degenerateth from the excellencie of his creation; hee depriueth himſelfe, not onely of the vſe of his reaſon, but alſo of his ſenſes, not of his vnderſtanding alone, but of his ſtanding and motion alſo; for when he ſtandeth, he is readie to fall, and when he mooueth, he reeleth and ſtaggereth. Laſtly, he is farre more intemperate then almoſt any beaſt; for when they haue eaten ſufficient, they will eate no more, and when they haue drunke to quench their thirſt, and to ſatisfie nature, they cannot bee forced by any violence to drinke againe; whereas theſe tiplers drinke double and treble more then they neede, and not onely ſatisfie nature, but alſo glut and oppreſſe it with ſuperfluitie.

§. *Sect.* 5. *Drunkenneſſe bringeth pouertie.*

Laſtly, this ſinne bringeth men to pouertie and want, for they conſume their wealth at the wine, and ſwallow downe their whole eſtate, and ſo it commeth to paſſe, that hauing ſpent all in ſuperfluities, in the end they want neceſſaries, and becauſe in their youth they will drinke nothing but wine, they are oftentimes conſtrained in their old age to drinke water. So it is ſaid, Prou. 21.17. *He that loueth paſtime ſhall be but a poore man, and he that loueth wine and oyle ſhall not be rich.* And Pro. 23.21. *The drunkard and the glutton ſhal be poore, and the ſleeper ſhall be clothed with rags.*

Pro. 21.17. 23.21.

§. *Sect.* 6. *The drunkard ſinneth againſt his ſeuerall parts, and firſt againſt his ſoule.*

And theſe, with many more euils, this vice bringeth to the whole man. Beſides which common miſchiefes it is alſo pernitious to his ſeuerall parts: for firſt it infatuateth the vnderſtanding, peruerteth the will, and corrupteth all the affections. To this purpoſe one ſaith: *Vbi regnat ebrietas ratio exulat, intellectus obtunditur, conſilia deuiant, iudicia ſubuertuntur:*

Where

Where drunkenneſſe raigneth as King, there reaſon is baniſhed as an exile, the vnderſtanding is dulled, counſell wandreth, and iudgement is ouerthrowne. With this accordeth *Seneca* his definition of drunkenneſſe: *Nihil aliud eſt ebrietas quàm voluntaria inſania:* Drunkenneſſe is nothing elſe but a voluntarie madneſſe: *Extende in plures dies illum ebrium habitum, nunquid de furore dubitabis?* If this drunken habite bee continued for many daies together, who would make any doubt but that the partie were out of his wits? *Nunc quoque non eſt minor, ſed brevior:* But take it as it is, and it is no leſſe madneſſe then frenzie, but only ſhorter. Although then drunkenneſſe be not direct madneſſe, yet to ſpeake the beſt, it is a temporarie forfeiture of the wits; and in this it muſt needes be confeſſed to be worſe then frenzie, in that this is violent, that voluntarie; this the euill of puniſhment, but that the euill of ſinne. Yea this vice doth not only rob men of reaſon, but alſo of common ſenſe, ſo as they can neither preuent future danger, nor feele preſent ſmart. And this the Wiſe man in liuely manner expreſſeth, Prou. 23. 34. where hee ſaith, that *the drunkard ſhall be as one that ſleepeth in the middeſt of the ſea, and as he that ſleepeth in the top of the maſt.* 35. *They haue ſtricken me, ſhall he ſay, but I was not ſicke; they haue beaten me, but I knew not when I awoke: therefore I will ſeeke it yet ſtill.* A notable example hereof wee haue in *Lot*, who was ſo beſotted with drinke, and depriued of ſenſe and reaſon, that vnwittingly he committed inceſt with his owne daughters, neither knowing when they lay downe, nor when they roſe vp. So that whileſt drunkenneſſe laſteth it hath the ſame operation with deadly poiſon; for it intoxicateth the braine, benummeth the ſenſes, infeebleth the ioints and ſinewes, and bringeth a man into a temporarie lethargie. Hence it is that *Cyrus* in his childhood being asked by his grandfather *Aſtiages*, why at the feaſt hee did not drinke wine; returned this anſwere full of wittie ſimplicitie; Becauſe (ſaid he) I tooke it to bee poiſon: for at the laſt feaſt I obſerued that thoſe who drunke of it, were ſoone after depriued of their vnderſtanding and ſenſes. Whereby appeareth the odiouſneſſe of this ſinne: for if it bee a hatefull thing for a man to wound his

Prou. 23. 34. 35

Gen. 19. 35.

Xenoph. in paedia Cyri. lib. 1.

owne

owne flesh, and wilfully to maime the members of his bodie; how abominable is it to wound the minde it selfe, and to offer violence against our reason and vnderstanding? If it be a crime to offer violence against the subiects, then surely to lay violent hands vpon the King himselfe, and to pull him out of his regall throne, must needes be condemned as outragious wickednesse.

§. *Sect.* 7. *How the drunkard sinneth against his body: 1. by deforming it. Propert. lib. 2. eleg. vlt.*

And thus the drunkard sinneth against his owne soule. Neither is he a better friend or lesse iniurious to his bodie: for first he deformeth it and defaceth that goodly feature, in which it was created; according to that, *Vino forma perit, vino corrumpitur ætas:* By wine beautie perisheth, and the vigour of age is disabled. Neither is there almost any part of the bodie which is not disordered and deformed with this vice of drunkennesse; their eyes become red, their face is inflamed, their breath noisome, their speech stammering, their bodies staggering, their gestures apish, and all their actions fooliſh. And hence it was that the Lacedemonians vsed to shew vnto their children their Helots and slaues in the time of their drunkennesse, thinking that their vgly deformitie both in bodie and minde would be an effectuall argument to make them lothe this vice, which euen at the first view shewed so odious.

§. *Sect.* 8. *2. It disableth and weakneth the bodie.*

Secondly, as it deformeth the bodie; so also it disableth it, turning strength into weaknesse, and health into sicknesse. For as the earth it selfe with too much moisture is turned into bogges and quagmires; so also is the bodie thereby wholly corrupted, and (through the redundance of humours, the naturall heate being extinguished) is brought vnto grieuous diseases, as dropsies, gouts, palsies, apoplexie, and such like. So that euen in this respect the drunkard buyeth his beastly pleasure at a high rate: for, as one saith, *Ebrietas vnius horæ hilaram insaniam, longi temporis tædio pensat:* Drunkennesse requiteth one houres merry madnesse, with a long and tedious time of sorrow and repentance. As therefore sobrietie and temperance is the best nurse to preserue health and continue strength; so drunkennesse, excesse and surfetting are the speediest meanes to ouerthrow thē, and the readiest way which a man

Senec. epist. 59.

man can take to come with poſting haſte to immature age and vnnaturall weaknes.

Laſtly, it ſhorteneth the life and bringeth vntimely death. For to ſay nothing of thoſe dangers vnto which they expoſe themſelues, by quarelling and brauling in the time of their drunkennes, in which many haue periſhed, and to paſſe them ouer who hauing loſt the ſterne of reaſon, wherewith they ſhould guide themſelues, haue as it were daſhed againſt vnhappie accidents, and ſo made ſhipwrack of their liues; ſome on the land, ſome in the water, ſome in the ſtreetes, and ſome in the ditches; how many are there who haue drunke themſelues dead, and haue preſently died, with the weapon as it were in their bellie? ſo that there needed not any Iurie to go vpon them, to finde out the cauſe of their death, it being no more ſudden, then the cauſe apparant. Whoſe deaths charitie it ſelfe muſt needes iudge moſt miſerable, ſeeing they die in their ſins, and are taken away in Gods iuſt wrath, euen whileſt they are ſacrificing their ſoules vnto Satan. But yet ſmall is the number of thoſe who periſh in this apoplexie of drunkenneſſe, in compariſon of thoſe multitudes whom it lingringly conſumeth; for it doth by little and little quench the naturall heate, and drowne the vitall ſpirits, and ſo leadeth men though not by ſo direct a paſſage, yet but a little way about to their graues, as certainly though not ſo ſpeedily. For it bringeth cruditie to the ſtomacke, and ach to the head, rheumes, impoſtumes, gouts, conſumptions, apoplexies, whereof men periſh: and ſo howſoeuer drunkenneſſe is not the mother, yet it is the grandmother of their death, though men are aſhamed (like vpſtarts in our times) that it ſhould deriue it pedigree ſo farre, for ſo baſe a kinred, & therfore intitle it after the name of the next parent. Neither in truth can there be any cauſe alleaged ẏ maketh this our age ſo weak, diſeaſed, and ſhort liued, which beareth greater ſway in producing theſe miſerable effects, then drunkenneſſe and intemperance. It is true indeede that the world now waxing old, and as it were horeheaded, cannot generate children of ſuch ſtrength and vigour, as it did in the time of youth, and full ſtrength; and therefore we muſt needes decline, as the world

§. *Sect. 9.*

Drunkenneſſe ſhorteneth the life and bringeth vntimely death.

declineth. It is true alſo that the mother earth is infeebled with much bearing, and hath her ſtrength much abated with ſo innumerable child-birthes, and being now come to her cold melancholie age, cannot bring forth her fruites ſo full of vertue and ſtrength, and ſo fit for the nouriſhment of our bodies, as ſhee did in former times; but that there ſhould be ſuch a change ſo ſuddaine and ſo extraordinarie, and that there ſhould be ſuch great difference in health, and ſtrength, and long life, betweene this our age, and that which went next before; it can be imputed vnto nothing more then this, that now drunkenneſſe and intemperance is after an extraordinarie manner increaſed, whereby the naturall and vitall heate of men is drowned and extinguiſhed, before it bee neere ſpent, like a candle caſt into the water, before it bee halfe burned. If then wee thinke it a fearefull ſinne for a man to murther himſelfe, and by laying violent hands on his owne perſon to ſhorten his life; then let vs not eſteeme drunkenneſſe as a ſmall offence, ſeeing it produceth the ſame effects, though by other meanes and inſtruments, and bringeth our bodies to the ſame vntimely death, although it bee by a diuers way.

§. *Sect.* 10. *The ſpirituall euils which drunkenneſſe bringeth.*

And theſe are the temporall euils which the drunkard bringeth vpon himſelfe, which though they be manifold and grieuous, yet are they not to be compared with thoſe ſpirituall euils, into which through a wilfull neceſſitie hee is plunged, euen whileſt hee continueth in this life. For firſt by this ſinne he excludeth himſelfe out of the number of thoſe children who are borne vnto God by regeneration and new birth, and is ſeparated from Ieſus Chriſt, ſo as he hath no communion with him nor part in his benefits; for thoſe who are regenerate are begotten vnto God by his ſpirit dwelling in them, and where the ſpirit of God dwelleth, there it ſheweth it ſelfe, both by mortifying the old man, and ſubduing the luſts of the fleſh, and by quickening the new man, and bringing forth the fruites of the ſpirit. Now gluttonie and drunkenneſſe are the workes of the old man, and ſpeciall fruites of the fleſh, as appeareth, Gal. 5. 21. from the which Gods ſpirit doth purge and cleanſe vs, as ſoone as hee ma-

Gal. 5. 21. and 23.

keth

keth choice of our bodies to be his temples, and contrariwiſe doth adorne vs with ſobrietie and temperance, as it is verſ.23. ſo that they who liue in drunkenneſſe, are dead in their ſinnes, they liue not to God as being his children, ſeeing they are deſtitute of his ſpirit; but they liue to Satan, the world, and the luſts of their owne fleſh, and remaine their vaſſals vnto whom they doe faithfull ſeruice. Rom.8.14. Rom.6.16.

Neither are they in Ieſus Chriſt, ſeeing they walke not after the ſpirit, but after the fleſh; they haue not as yet put on Chriſt, ſeeing they haue not put off drunkenneſſe, for he will not be our garment wherein being clothed, we may appeare glorious and righteons in Gods ſight, before we caſt away from vs the filthie ragges of the fleſh; and therefore the Apoſtle teacheth vs, firſt to giue a finall farewell to gluttonie and drunkenneſſe, chambering and wantonnes, ſtrife and enuying, caſting them from vs as polluted ragges, which are not worth our wearing, and then to take vnto vs Ieſus Chriſt, and put him on as our wedding garment with the hand of faith. Rom.13.13.14. Rom.13. 13.14.

Secondly, as this drunkenneſſe quencheth the ſpirit, ſo it choaketh the gifts thereof; and therefore the Apoſtle teacheth vs, that there muſt be an emptineſſe of wine, before there can be a fulnes of the ſpirit, Eph.5.18. *Be not drunke with wine wherein there is exceſſe, but be fulfilled with the ſpirit.* For the holy Ghoſt ſcorneth to be an inmate, where drunkenneſſe is the inhabitant, and if we make our bodies with much drinking to become wine caskes, the Lord wil neuer thinke them fit veſſels to receiue his ſpirit, which is the water of life, neither will this wine of the fleſh, and water of the ſpirit be euer mingled. To this purpoſe one ſaith: *Ebrietas dominum non recipit, ſpiritum Sanctum expellit, vt fumus apes abigit, ſic ſpirituales gratias crapula reijcit:* Drunkēnes neither receiueth the Lord, nor retaineth his ſpirit, but as ſmoake driueth away Bees, ſo it expelleth ſpirituall gifts. Another maketh this ſimilitude. *Our bodies* (ſaith he) *are earthie; now as by too much raine the earth is reſolued into durt and made vnfit for tillage; ſo our bodies being ouer moiſtned with exceſſiue drinking, are altogether vnfitted for the ſpirituall tillage, and ſo can bring forth* §. *Sect.* 11. *Drunkenneſſe quencheth the gifts of the ſpirit.* Eph.5.18. Ioh.7.38.39. *Baſil mag. Serm.2. de ieiunio.* *Auguſt. de vitan. ebriet. Serm.231.*

no good fruites of holineſſe and righteouſneſſe. Yea rather being turned into boggs and mariſhes, they are fit to breed nothing in them but vglie ſerpents, froggs, and vermine: that is, all manner of abominable ſinnes and lothſome wickedneſſe.

§. *Sect.* 12. *Drunkenneſſe ſtrengtheneth the fleſh and the luſts thereof.* 1. Pet. 2. 11.

Thirdly, as drunkenneſſe weakeneth the ſpirit and the gifts thereof; ſo it ſtrengtheneth the fleſh and the luſts thereof. Now we know that the fleſh, and fleſhly luſts are our mortall enemies, which *continually fight againſt our ſoules*, as it is 1. Pet. 2. 11. ſo that the victorie of the fleſh is the Chriſtians ouerthrow, and the welfare thereof his deſtruction. What follie therefore it it to arme our enemie againſt our ſelues, and to put in his hand a ſword which will pearce our owne hearts? What madneſſe is it when the enemie is readie to giue a ſharpe aſſault, to pull downe the walls of our owne cittie, and to lay open large breaches whereat he may make a free entrance? And yet this follie doe theſe men commit, who pamper the bellie and addict themſelues to this ſenſuall voluptuouſneſſe, as the wiſe man plainly ſheweth, Prou. 25. 28. *A man that refraineth not his appetite, is like a Citie which is broken downe and without walles.* Yea euen the Heathen man *Crates*, diſcerned this by the light of nature: for ſeeing a young man growne fat and purſie, with pampering his bellie, he cried out vnto him, *O miſer, aeſine aduerſus teipſum carcerem munire.* O wretch, leaue off to ſtrengthen thy priſon againſt thy ſelfe. But this follie will appeare to bee ſo much greater, if we further conſider our owne weakeneſſe, and the ſtrength of our enemie; for if he be ſo mightie that we hardly obtaine the victorie when we are armed at all points with the Chriſtian armour, and haue done our beſt indeuour to weaken him by withdrawing his foode, and munition, by faſting and watchfulneſſe; what can we expect but a ſhamefull ouerthrow, when wee haue not onely diſarmed our ſelues of the ſpirituall armour, and ſo are left naked, but alſo haue hartned our enemie with ſtore of foode, and armed him at all points againſt our ſelues? A notable example hereof we haue in *Lot*, who though he ſtoutly fought the Lords battailes againſt the wicked worldlings, and receiued not ſo much as a foile; yet when he had pampered his

Pro. 25. 28.

owne

owne fleſh with drunkenneſſe, and ſo ſtrengthened his enemie againſt himſelfe, he receiued a ſhameſull ouerthrow. And this *Origen* obſerued: *Ebrietas decipit quem ſodoma non decepit:* Drunkenneſſe (ſaith he) deceiued him whom all Sodome could not deceiue. *Orig. Hom. 5. in Geneſ.*

§. *Sect.* 13. *Drunkenneſſe is vſually accompanied with finall impenitencie.*

The laſt ſpirituall euill which the drunkard bringeth vpon himſelfe, is finall impenitencie; for they who addict themſelues to this vice, doe finde it ſo ſweete and pleaſing to the fleſh, that they are loth to part with it, and by long cuſtome they turne delight into neceſſitie, and bring vpon themſelues ſuch an vnſatiable thirſt, that they will as willingly leaue to liue, as leaue their exceſſiue drinking; and howſoeuer the manifold miſchiefes into which they plunge themſelues, ſerue as ſo manie forcible arguments to diſſwade them from this vice, yet againſt all rules of reaſon, they hold faſt their concluſion, that come what come may, they will not leaue their drunkennes. And this commeth to paſſe, partly becauſe they are ſo bewitched with their ſinne, and ſo lulled aſleepe with their ſenſuall pleaſures, that they neither regard Gods word, nor yet his workes, whereby he calleth them to repentance. So the Prophet *Eſay* ſaith of the drunkards of Iſrael, that they continued in *drinking from morning to night, and they had the harpe and the viole, the timbrill and the pipe, and wine in their feaſts; but they regarded not the worke of the Lord, neither conſidered the workes of his hands*, Eſa. 5.11.12. And partly becauſe they are deſperately reſolued to continue in their courſe, notwithſtanding they plainly diſcerne the innumerable euils which they bring vpon themſelues. And this the wiſe man, in moſt liuely manner expreſſeth, Prou. 23.35. *They haue ſtrucken me, will the drunkard ſaie, but I was not ſicke; they haue beaten me, but I knew it not when I awoke, therefore I will ſeeke it yet ſtill.* So the drunkards incourage one another in their drunkenneſſe. Eſa. 56.12. *Come I will bring wine, and we will fill our ſelues with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant.* By all which it plainely appeareth, that the drunkard of all other ſinnes is moſt hardly reclaimed from his vice; in regard wherof *Auſtine* compareth drunkennes to the pit of hell, into which *Eſa. 5.11.12.* *Pro. 23.35.* *Eſa. 56.12.* *Auguſt. de vitan. ebriet.*

when a man is once fallen, there is no redemption. The conſideration whereof ſhould make all Chriſtians to abhorre and flee from this vice, ſeeing finall impenitencie moſt commonly accompanieth it, which is the greateſt euill that is incident to man in this life, in that it is a certaine fore-runner of eternall condemnation.

CHAP. VI.

That drunkenneſſe is the cauſe of many other ſins.

§. *Sect.* 1. *Drunkenneſſe is the cauſe of other ſinnes.*

AND thus haue I ſhewed that drunkenneſſe is in all reſpects ſinfull. But as it is a ſinne in it ſelfe, ſo alſo it is the cauſe of other ſinnes: for when Satan by the helpe of drunkenneſſe hath ſtollen away the heart, depriued men of the vſe of reaſon, and put out the eyes of their vnderſtanding, then can he leade them as it were blindfold into all manner of ſin, and make them his readie vaſſals to act and perpetrate any wickedneſſe.

1. *It is the cauſe of vaine babling.*

But that wee may deſcend from generals wee will inſiſt in ſome particular ſins, vnto which drunkenneſſe maketh men moſt prone. As firſt the ſinnes of the tongue: for as it is true of all euill tongues, which S. *Iames* ſpeaketh, ſo it is moſt truly verified of the tongue of drunkards; namely, that *it is a fire, yea a world of wickedneſſe, which defileth the whole bodie, and ſetteth on fire the courſe of nature, and is ſet on fire of hell, an vnruly euill which cannot bee tamed, full of deadly poiſon; wherewith they bleſſe God and curſe men at the ſame time,* &c. Iam. 3. 6. 7. 8. 9. For they who are addicted to this vice, they abound not onely in vaine and idle talke, but alſo in fooliſh and ridiculous babling, whereby they ſome out their owne ſhame, and plainly prooue vnto all the hearers, that the hidden fountaine of their hearts is full of deadly poyſon and ſtinking corruption, by thoſe loathſome ſtreames which iſſue from their mouthes. Neither are they ſparing in theſe ſpeeches, but exceſſiuely frequent, and irkſomely clamorous; the wine being to their tongues as a ſtrong gale of winde to the windmill

Iam. 3. 6. 7. 8. 9.

windmill saile, which whirleth it about in a continuall motion. And hence it is the idoll *Bacchus* was called *Liber pater*, because he setteth the tongue at libertie to runne at randome without intermission, vntill excessiue abundance put it to silence. So that it is a most difficult thing to bee prodigall in drinking, and niggardly in speaking: and therefore *Bias* thought it a sufficient argument to approue his wisedome, in that he could ioyne these two together which are in nature so dissonant: for being at a banquet taxed of follie, by a vaine babler, because hee said nothing whilest others talked; answered, that euen this reason was sufficient to acquit him of the imputation of follie; for what foole, I pray you (said hee) can be silent in the middest of his cups? So diuers Philosophers meeting with the Kings Ambassadours at a feast in Athens, euery one to commend his wisedome vttered some memorable sentences which might bee related to the King, only *Zeno* continued silent; the which when the Ambassadours obserued, they demanded of him what they should report from him vnto the King. Nothing (answered *Zeno*) but this, that there is an old man at Athens who in the abundance of wine can keepe silence.

Plutarch. symb. prob. lib. 1. prob. 1.

Plutarch. de Garrul. tom. 2.

So that it is a difficult thing to obserue any moderation in vaine talking, where there is immoderate drinking: of which this reason is rendred; that the drunkard loueth to heare himselfe speake, because then aboue all other times he hath an ouerweening conceit of his owne wisedome; neither is a man so apt to abuse his owne iudgement about any other selfe excellencie, namely, to thinke that hee is more noble, rich, or beautifull, then the truth is, as in this opinion, that he excelleth all in wisedome. And hence it is that some thinke wine was called οἶνος, *quasi* οἰόνους. ὅτι οἴεσθαι νοῦν ἔχειν ποιεῖ τοὺς πίνοντας; because it maketh those that drinke it to thinke themselues wise. Vnto which may bee adioyned another reason, namely, that they are plentifull in discoursing, to the end they may shew, that howsoeuer they haue drunke largely, yet they are not ouertaken with drinke, seeing they haue still the vse of their vnderstanding, memorie, and speech, and so often times whilest

The reason why drunkards are commonly vain bablers.

Plato apud Plutarch. Sympos. lib. 7.

whileſt they labour to hide their drunkenneſſe, they plainlie diſcouer it by their much babling.

§. *Sect.* 2. *2. It is the cauſe of wicked talking.*

But as drunkenneſſe is the cauſe of much idle and vaine talking, ſo alſo of much leaud and wicked talking: for as the drunkards heart is inflamed with wine, ſo is his tongue ſet on fire by hell, flaming out as it were the ſtinking ſulphure of wicked and vngratious ſpeeches. If he be wantonly diſpoſed, then he vttereth nothing but ribauldrie and obſcene filthineſſe, which will make chaſt eares to glow as much with heate, as his face with wine: for when by much drinking the heart is inflamed with luſt, it can no more be hid then fire in the boſome, but ſmoketh out in ribauld ſpeeches and filthie communication. But if choller haue the predominance in this drunken ſubiect, then doth it ſhew it ſelfe in raging, railing, and reuiling ſpeeches, ſo as there is no mans credit which they are not readie to impeach; no ſex, ſtate or condition whom they doe not loade with their opprobries; no ſanctuarie ſo ſafe which can priuiledge a mans name from the violent furie of their ſlanderous tongues. Yea, and as though it were not impietie enough to be at defiance with the whole earth, they doe make warre alſo againſt heauen, and belch out blaſphemies againſt their Creator, ſwearing and forſwearing themſelues vpon euery vaine occaſion, and renting peecemeale the ſacred perſon of our Sauiour, as though this were the fitteſt meanes to ſhew their furious choller againſt men, by deſpiting God himſelfe.

§ *Sect.* 3. *Drunkenneſſe diſcouereth other ſins.*

Neither is this vice of drunkenneſſe onely fruitfull in fooliſh and wicked words, but alſo in actions ſutable to their ſpeeches: for then they ſhew themſelues moſt odiouſlie wicked, both becauſe they diſcouer that nakednеſſe of vice, which at other times they hide, and alſo runne into new outrages which are the vſuall companions of this ſin. For there is almoſt no vice which drunkenneſſe doth not both intend and increaſe, and alſo lay open and manifeſt; for where as ſhamefaſtneſſe, at other times maketh men refraine from their beloued vices, or at leaſt to hide and diſguiſe them, drunkenneſſe baniſhing all ſhame and modeſtie, doth lay

Sen. epiſt. 83.

vice

vice open to the publike view, so that then especially the proud man is most insolent and arrogant; the lasciuious man most wanton and filthie; the colericke man most furious and outragious, hauing no respect of person, nor regard of any presence.

§ *Sect.* 4. *Drunkennesse causeth men to fall into other sinnes.*

And as it doth discouer old vices, so it causeth men to fall into new sinnes; for not onely it maketh them ridiculous in all their behauiour, and exposeth them to the scorne and derision of all the beholders; but also more then barbarously vnciuill, and heathenishly wicked. Whilest *Noah* was ouertaken with this vice, he shewed his nakednesse, and laied himselfe open to be derided of his owne wicked sonne, discouering those secrets of nature, in one houres drunkennes, which sixe hundred yeares soberneſſe had kept couered and hid; and this which was once done by *Noah* in his first and last drunkennesse, is common and vsuall with those who accustome themselues to this vice; for that which a modest man shameth to doe in a secret chamber, they impudently act in the open streets. In which respect it is truely verified of those who first fal into this vice, which *Seneca* generally speaketh of all drunkards: *Multa ebrij faciunt quibus sobrij erubescunt:* Drunkards (saith he) doe many things in the time of their drunkennesse, of which they are ashamed when they are sober, howsoeuer long custome hardeneth the face, and maketh men voide of all shame. So that if there were no other reason to withdraw any ingenuous nature from this vice, this were sufficient, if when he is sober he would call to minde what hee hath said and done in the time of his drunkennesse.

Hier. epist. ad Ocean.

Epist. 83.

Pythagoras apud Plutarch. lib. contra Stoicos.

§. *Sect.* 5. *Drunkennesse, the cause of murther.*

But as this vice of drunkennesse doth cast a man headlong into vnhoneſt actions, and barbarous inciuilitie; so into all manner of horrible sinnes and outragious wickednesse, and especially into those two hainous crimes of murther and adulterie. For when the heart boileth with vnnaturall heate, and the head is depriued of the vse of natural reason and vnderstanding, then choler supplying the place of wisedome, men are apt to entertaine discord and contention, and when they haue skirmished a while with words, all parties being

as readie to offer iniuries as impatient to beare anie requitall of wrongs, they come at length to downe right blowes, euerie thing which commeth next to hand seruing as instruments of their wrath; their cups which whilest they were sober, carried from one to another pledges of their loue, in their drunken rage are dashed against one anothers faces; their weapons which in their sober moode were vsed to defend themselues from their enemies, are now thrust into the breast of their deerest friends; and whilest this fit lasteth, they labour to murther those whom at other times they would defend from wrong with the hazard of their owne liues. A notable example whereof we haue in *Alexander*, who in his drunkennesse murthered his deare friend *Clytus*, the which horrible fact he so much detested when hee was sober, that in reuenge thereof he would haue murthered himselfe. This fruite of drunkennesse *Salomon* setteth downe, Prou. 20.1. *Wine is a mocker, and strong drinke is raging.* And Pro.23.29. *To whom is woe? to whom is sorrow? to whom is strife? to whom is babling? to whom are wounds without cause? &c. Euen to thē that tarrie long at the wine, to them that goe and seeke mixt wine?* that is, who drinke more for wantonnesse then for thirst. To this purpose one saith, that *the wine yeeldeth three grapes, one for delight, another for drunkennes, and the third for outrage.* For whē delight hath brought a man to drunkennes, drunkennes maketh way for outragious iniuries, and barbarous crueltie. The consideration whereof, should make vs to abhorre this vice of drunkennes, seeing excessiue drinking of wine, bringeth an insatiable thirst after blood, and that not the blood of a mans enemies, but of his companions and neerest friends.

Pro.20.1, and 23.29.

§. *Sect.6.* *Drunkennesse is the cause of whoredome and all vncleannesse.* Pro.23.33. *Ouid.lib.1.de art.aman.*

But as drunkennesse is the cause of bloodshed and murther, so also of whoredome and all vncleannesse; for when the bellie is filled with drinke, then is the heart also inflamed with lust, and the eies full of adulterie gaze vpon strange women, as the wise man teacheth vs, Prou.23.33. To this accordeth *Hieroms* iudgement; *Nunquam (inquit) ebrium putabo castum*; I can neuer be perswaded (saith he) to thinke that a drunkard can be chast. And he that had the greatest insight into the art of lust, saith, that *Vina parant animos veneri*; Wine maketh

maketh an open paſſage into the heart for luſt to enter. An example whereof we haue in the Sodomites, who abounding in drunkenneſſe and bellie-cheere, fell into all manner of vnlawfull luſts, both naturall, and againſt nature, and ſo being heated with the fire of concupiſcence, they became fit fuell for the fire of Gods wrath and fearefull vengeance. And of this *Lots* daughters hauing experience, by reaſon of their wicked neighbour-hood, remembred their ſin, but forgot their puniſhment; and deſiring to raiſe vnto themſelues an inceſtuous poſteritie, not hauing any hope, in regard of their fathers godlineſſe to accompliſh their deſire, they make him drunke, not doubting but that luſt would follow, if drunkenneſſe did goe before. The like experiment *Dauid* made vpon *Vriah*, although without like ſucceſſe, the Lord croſſing his deſignes with his ouerruling prouidence; for when he deſired that *Vriah* ſhould lie with his wife, and ſo father his baſtardly iſſue; he cauſed his ſeruants to make him drunke, ſuppoſing that drunkenneſſe and continencie, would hardly haue harboured in the ſame ſubiect.

Gen.19.32.

2. Sam.11.13

CHAP. VII.

That drunkenneſſe is the cauſe of many fearefull puniſhments.

§. *Sect.* 1. *Drunkenneſſe is the cauſe of puniſhment.*

AND thus haue I ſhewed that drunkenneſſe is not onely ſinfull in it ſelfe, but alſo that it is the cauſe of manie other hainous tranſgreſſions. Now that it may appeare, that it is euerie way euill: we are in the laſt place to prooue, that it is not onely the cauſe of ſinne, but alſo the cauſe of puniſhment; in which point I purpoſe to be more briefe, becauſe by neceſſarie inference it is alreadie ſufficiently prooued. For all thoſe euils which this vice bringeth vpon a man, as in reſpect of the partie who bringeth them vpon himſelfe, they may be called euils of ſin, ſo in reſpect of God who hath alſo a iuſt hand in inflicting of theſe euils, they may be called euils of puniſhment.

But to come to the purpoſe, the puniſhments which are

Drunkennesse maketh a man liable to a fearfull woe, and heauie curse. Esa.5.11.

inflicted for the sinne of drunkennesse, are many, and grieuous, and that both in this life, and also the life to come; in this life it subiecteth a man to beare the intolerable waight of Gods wrath and fearefull vengeance, and maketh him liable to Gods curse, and heauie woe denounced, Esa.5.11. *Woe vnto them that rise vp earlie to follow drunkennesse, &c.*

God punisheth drunkennesse by infamie and reproch.

More especially the Lord punisheth the drunkard, both in his nature, state, and person. His name is branded with infamie and reproch, and his glorie is turned into shame, for the Lord layeth open his filthinesse, and discouereth his vglie nakednes, to be scorned and derided, not onely of enemies and strangers, but also of his familiar acquaintance, of his owne seruants, yea sometimes of the children of his owne bodie, and of his wife who lyeth in his bosome. So when *Noah* fell into this sinne he discouered his nakednesse, and was derided by his owne sonne: the which as it was a fearefull sin in *Cham* against his father, and in *Noah* against himselfe, so was it a iust iudgement of God vpon his drunkennes.

1.Sam.25.

Thus *Abigail*, though at other times a good and dutifull wife, yet because in the time of his drunkennesse her husband gaue a fooliſh and churliſh answere vnto *Dauids* messengers, she falleth to descant vpon his name, *Nabal* is his name, and follie is with him; as though she should haue said, his name and nature are well fitted in an euill sutablenesse; for a foole he is called, and a foole hee sheweth himselfe in all actions. And yet this was spoken by a good wife, when her purpose was to make for him the best apologie she could to mitigate his offence; what therefore would a bad wife haue spoken in the like case, desiring to vnburthen her spleene, and to aggrauate his fault? If follie were the best ornament to couer his faults; what could be expected to be vnder this couer but beastly filthinesse and vglie wickednesse? This heauie iudgement the Lord denounced against the drunkards of Iuda, Habac.2.16. *Thou art filled with shame for glorie; drinke thou also and be made naked*, or discouer thy filthinesse, *the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glorie.*

Habac.2.15.

§. Sect.3. Secondly, the Lord punisheth the drunkard in his state; for,

for this curse lieth vpon this sinne, that hee who is addicted thereunto, shall not be rich, Prou. 21.17. Yea the Lord punisheth drunkards, not onely with pouertie, but also with penurie and extreme want; for because in the time of plentie they take too much, and so abuse his creatures, he bringeth vpon them in the time of dearth and famine, a proportionable punishment, that they shall not haue enough, and so depriueth them of the vse of his creatures: and like a wise Physition after they haue surfetted with fulnesse, he prescribeth a long fast, that so they may recouer their stomackes, and for the time to come learne more temperance, because their superfluitie bringeth want, and their too much, is punished with too little. And this iudgement is threatned against the drunkards of Iuda, Ioel. 1.5. *Awake ye drunkards and weepe, and howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth, &c.*

2. The drunkard is punished in his state.

Pro. 21.17.

Ioel, 1.5.

Thirdly, the drunkard is punished in his person, and that both bodie & soule; vpon his bodie the Lord inflicteth, first, dangerous sicknesses and desperate diseases, as hath been shewed; for as the Lord sendeth such a blessing vpon these creatures, when they are temperately vsed with thanksgiuing, that they become notable meanes for the strengthening of the bodie, and preseruing health; so when they are immoderately vsed, & vngratefully abused to the dishonour of Gods name, he layeth his heauie curse vpon them, and so they infeeble the bodie, and bring innumerable sorts of sicknesses and diseases.

§. *Sect.* 4. *The drunkard is punished in his bodie with sicknesse.*

Yea the Lord punisheth this sinne, not onely with sicknesse, but also with death it selfe, and not such deaths alone which waite vpon drunkennesse, as being necessarie effects of this cause, of which I haue alreadie spoken, but also such as are more violent and vnnaturall. Thus the Lord caused *Ela* to perish in his drunkennesse, by the hands of his owne seruants, 1. Kin. 16.9. And thus the Lord threatneth the Babylonians that he would giue them ouer to the sinne of drunkennesse, whereby they should fall into a perpetuall sleepe, euen the sleepe of death, out of which they should neuer awake, Ier. 51.39. The which punishment was accordingly

§. *Sect.* 5. *Drunkennesse is punished with death.*

1. King. 16.9.

Ier. 51.39.

inflicted both vpon the Prince and people: for whileſt *Belſhazzar* was feaſting and drinking amongſt his thouſand Princes, the Lord by a hand writing vpon the wall paſſed the ſentence of death and deſtruction againſt him, the which was executed the ſame night by *Darius* and the Medes and Perſians, who came vpon them in the time of their feaſting and drunkenneſſe, killing the King, and ſurprizing the citie, and with it the whole Monarchie, as appeareth Daniel 5. 2.30.

Dan.5.2.30.

§. *Sect.6.* *The drunkard is puniſhed in his ſoule.* *1. By loſing the vſe of reaſon.*

But as the drunkard is puniſhed in his bodie, ſo alſo in his ſoule: for firſt the Lord doth infatuate them, and depriueth them of the vſe of reaſon, and vnderſtanding, and that moſt iuſtly: for when they will not be ruled by reaſon, which the Lord hath appointed as their ſoueraigne, and as viceroy next vnder himſelfe in the little common wealth of mans bodie, he taketh away from them their naturall and lawfull King, and ſubiecteth them to the tyrannicall gouernment of their filthie and vnrulie luſts. For what ſhould they doe with reaſon who will not vſe it? and why ſhould they haue the vnderſtanding of men, who demeane themſelues worſe then the brutiſh creatures?

§ *Sect.7.* *2. With hardnes heart of & finall impenitencie.*

Secondly, the Lord giueth the drunkards ouer to hardnes of heart, ſecuritie, and finall impenitencie, as hath been ſhewed: for as exceſſiue drinking bringeth a dead ſleepe vpon the bodie, ſo alſo a ſpirituall lethargie vpon the ſoule, which ſo ſtoppeth the eares, and taketh away the vnderſtanding, that they can neither heare the ſtil melodious ſound of Gods mercies, nor yet the thundring noiſe of Gods fearfull threatnings and heauie iudgements calling them to repentance: but as they are not allured by the one, ſo they are no whit terrified with the other, but continue ſtill in this dead ſleepe of ſinne, till they are awakened by the voice of the Archangell, and ſummoned to iudgement. So that their wine to them is no better then bewitching and deadly potions, whereby the great Magician Satan keepeth them in a perpetuall ſleepe of ſinne, and their drunkennes ſerueth as a ſwift chariot, which with headlong ſpeed carrieth them into hell.

§. *Sect.8.* And theſe are the puniſhments which are inflicted vpon drunkards

drunkards in this life; the which howſoeuer they are feare- *Drunkenneſſe is puniſhed in the life to come with the loſſe of heauen and with the torments of hell.* 1.Cor.6.10. Gal.5.21.
full and terrible, yet are they farre more light and eaſie, then thoſe which are reſerued for them in the life to come; for they ſhall be caſt out of Gods preſence, and excluded out of his kingdome, where is fulnes of ioy for euermore; as the word of God plainly telleth vs, 1.Cor.6.10. Gal.5.21. And yet this is but one halfe of their miſerie: for being ſummoned to appeare before Gods iudgement ſeate, and not being able to anſwere one word for their miſpending of Gods talents, and the abuſing of his creatures, nor for their fearefull diſhonouring of his holie name, not only by their drunkenneſſe, but alſo by their horrible blaſphemies, curſings, railings, ribauldrie, and all other their hainous ſinnes, before ſpoken of, they ſhall be caſt into vtter darkneſſe, and haue their portion in the lake which burneth with fire and brimſtone. The ſerious conſideration whereof may ſerue in ſtead of tenne thouſand forcible arguments to reſtraine all men from this ſinne. For what then will their paſſed pleaſures profit them, when as they are to bee puniſhed with eternall torments? What ioy ſhall they haue in remembring their former good fellowſhip and merrie companie, when as now they ſhall haue no other companie, but the wicked fiends and damned ſpirits? What will it auaile them to haue pleaſed their taſte and delighted their appetite, with their delicious drinkes and choiſeſt wines, when being in torment in hell fire, there ſhall not bee granted vnto them ſo much as a drop of cold water to coole their heate? What will then their cups of pleaſure profit them, when as they muſt drinke the cup of Gods fierce wrath, and ſup vp the dregs thereof euen to the very bottome? *Luk.16.*

CHAP. VIII.

The cauſes why drunkards continue in their ſin.

AND yet ſuch is the follie of voluptuous men, that howſoeuer all theſe euils do accompanie this vice of drunkenneſſe both temporall and eternall, yet they will not be reclaimed from it; the which follie is ſo much the greater, §. *Sect.* 1. *The ſottiſh folly of drunkards.*

in

in that they wilfully incurre all theſe miſchiefes, for the nouriſhing of a ſinne, that hath not in it ſo much as any reſpect of worldly good; for it is not accompanied with honour and credit, but with ſhame and reproch; it doth not bring with it profit and riches, but loſſe and pouertie; neither can there be any pleaſure in the vice it ſelfe: for what more delight can a man take to drinke when hee doth not thirſt, then to eate when he is not hungrie? to continue ſtill carouſing when alreadie he hath drunke too much, then preſently after a great feaſt to fall to eating againe vpon a ſurfetted and full ſtomacke? but onely that by long cuſtome they haue brought themſelues to an habite, and turned ſuperfluitie into neceſſitie: ſo that as thoſe who loade themſelues with clothes, are apt to take cold if they leaue off any one garment, though the one halfe were ſufficient to preſerue their bodies in naturall heate and ſtrength, if they were ſo accuſtomed; ſo theſe drunkards by long vſe haue brought vpon themſelues ſuch a neceſſitie of drinking, that their dropſie deſire is neuer ſatisfied, nor their inſatiable thirſt quenched, vnleſſe they be continually bibbing.

§. *Sect.* 2. *The cauſes why men continue in this beaſtly vice.*

So that a man might well wonder not only that any Chriſtian, but that a meere worldling ſhould be allured to continue in this vice, there being no reſpect of worldly good to intice him. But the cauſe hereof is, that either men againſt reaſon and nature are drawne into this vice, through the vnreſiſtable violence of bad companie, or through their owne wanton voluptuouſnes, which maketh them ſlaues to their filthie luſts; and then howſoeuer there was no reaſon why they ſhould wilfully ſubiect themſelues to this bondage, when they were at libertie, yet when they are once inthralled, there are cauſes enow to keepe them in ſubiection: neither is it a hard matter to keepe him in ſafe cuſtodie, who is alreadie bound in ſtrong chaines.

§. *Sect.* 3. 1. *Sottiſhnes the cauſe of drunkennes.*

Now theſe cauſes are principally three: firſt, becauſe thoſe who are addicted to this vice are ſo infatuated and beſotted, that they neuer enter into any conſideration of their eſtate; but as they are ſenſeleſſe in feeling preſent miſeries, ſo they are ſecurely careleſſe in foreſeeing or auoiding future euils;

like

like filthie ſwine feeding greedily on ſuch things as pleaſe the appetite, neuer conſidering that they doe but fat themſelues for the ſhambles and ſlaughter.

Secondly, becauſe ſuch is their infidelity, that though they heare theſe things, yet they beleeue thē not, and being cōuicted, they are not perſwaded: otherwiſe it is impoſſible that reaſonable creatures ſhould bee ſubiect to ſuch brutiſh folly, as to nouriſh a needleſſe and fruitleſſe vice, which is accompanied with ſo innumerable miſchiefs. If but a cōmon friend doe warne vs not to drinke in ſuch a cup, becauſe it is mixt with deadly poiſon; though the cup were of gold, and the drinke moſt delicious, yet who would taſte it? If a faithfull Phyſition ſhould forbid vs to feede on ſuch or ſuch a diſh, aſſuring vs vpon his approued knowledge and certaine experience, that if wee eate of it wee ſhall either loſe our wits, or fall into grieuous diſeaſes, or indanger life it ſelfe; what man is ſo ſenſuall in his appetite, that would bee perſwaded for companie ſake, or to pleaſe his pallet, to feede vpon it? But the Lord who is a friend of friends, and a Phyſition of skill and faithfulnes without compare, hath forewarned vs to auoide exceſſiue drinking, becauſe it will bring vpon vs innumerable euils, both in our bodies and ſoules, temporall and ſpirituall, in this life and the life to come; and hath plainly told vs, that howſoeuer theſe are ſweete potions in the going downe, yet we ſhall finde them to be deadly poiſons in operation; and notwithſtanding all this, few are reclaimed from this vice, and that becauſe howſoeuer they giue him the hearing, yet in truth they beleeue him not. §. *Sect.* 4. *The ſecond cauſe is inſenſibilitie.*

Laſtly, they continue in this vice becauſe they haue ſome figge-leaues of vaine excuſes, whereby they indeuour to hide the vglie filthineſſe of their ſinne; partly defending it as being tollerable, and partly extenuating and excuſing it, as being light and veniall. Firſt they thinke themſelues ſufficiently cleared from the ſinne of drunkenneſſe, and acquitted of the puniſhment, becauſe howſoeuer they drinke abundantly, yet ſuch is the ſtrength of their braine, that they are able to beare it without anie great diſtemperature, and retaine ſtill the vſe of their reaſon, memorie, and all their other §. *Sect.* 5. *The third cauſe is their vaine excuſes.* *The* 1. *excuſe, becauſe they are not ouercome vvith drinke though they drinke much.*

faculties as at other times. But ſuch are to know, that not onely drinking vnto drunkenneſſe, is condemned by Gods word; but alſo exceſſiue and immoderate drinking, when as men ſit much at the wine, and take their chiefe delight in tipling, yea it is a ſinne more hainous before God, then moderate drunkenneſſe, when as men drinking ſparingly, are yet ouertaken at vnawares, through the weakeneſſe and infirmitie of their braine; for they ſinne ſometimes vnaduiſedly, and in ſome ſort againſt their will, but the other continue in their vice vpon a deliberate purpoſe, voluntarilie and wilfully; they through weakeneſſe of nature, theſe for want of grace. And therefore the Lord rangeth them with common drunkards, and denounceth againſt them the like feareſull woe. Eſa. 5.22. *Woe vnto them that are mightie to drinke wine, and to them that are ſtrong to powre in ſtrong drinke.* So the Apoſtle *Peter* reckoning vp the luſts of the Gentiles, numbreth amongſt them, not onely drunkenneſſe, but alſo *exceſſiue drinkings*, 1 Pet. 4.3. And thoſe Princes are condemned, who drinke not for thirſt, or for ſtrēgth & nouriſhment, but for drinkes ſake; that is, becauſe they take pleaſure and delight in immoderate drinking. Eccleſ. 10.17.

Eſa. 5.22.

1. Pet. 4.3.

Propter compotationem. Eccl. 10.17.

§. *Sect. 6.*

Worldly men glorie in their much drinking.

But howſoeuer the ſpirit of God thus condemneth it, yet worldly men who would be accounted Chriſtians, are ſo farre from cenſuring it as a vice, that they thinke it an excellent propertie, and a ſingular ornament, whereby they grace themſelues, when as they can drinke more then two or three, and yet beare it away, and being on the bench of good fellowſhip are able to get the victorie in quaffing, and drinke the reſt of their companie vnder the table: but what excellencie is in this qualitie, to ſucke in much drinke, which (as *Demoſthenes* ſaid of King *Philip*) is common to them with a ſponge? what great exploit doe they in drinking more then others, ſeeing a horſe, or mule can drinke more then they? what matter of boaſting haue they, that their ſtomackes will beare and hold more wine then the reſt of the companie, ſeeing (as *Seneca* ſaith) in this the wine caske farre excelleth them? what great conqueſt haue they got, when in exceſſiue drinking they haue ouercome all their companions; ſeeing

Plutarch in Demoſth. 2. Ariſtip. apud Laert. lib. 2. cap. 8.

Epiſt. 83.

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in conquering they are ouercome, and are ſhamefully foiled and ouerthrowne by Satan their chiefe enemie, whilſt they triumph in a drunken victorie ouer their friends? And therefore let not theſe men for want of vertue boaſt of their vices, wherein they ſhall but ſome out their owne ſhame, and diſcouer their naked filthines; for whileſt they thus bragge of their naturall ſtrength, they plainely ſhew their ſpirituall weakeneſſe; and whileſt they vaunt of theſe drunken conqueſts, they cleerely prooue that they are no better but the diuels captiues.

Secondly, they iuſtifie their wickedneſſe, by alleaging for themſelues, that God hath giuen the grape and wine for the vſe of man: and that not onely for his neceſſitie, but alſo for delight, that by more liberall drinking hee may haue a merrie heart. To which I anſwere, that howſoeuer this prooueth the lawfull vſe of wine ioyned with ſobrietie and moderation, yet it ſerueth nothing to approoue the abuſe in exceſſe and drunkenneſſe, nay rather the contrarie from hence may be concluded; for it was giuen to make the penſiue merrie, and the ſorrowfull glad, and not to make thoſe who are alreadie merrie, mad and franticke. It was giuen to cheere the heart, and not to oppreſſe it; to comfort the ſtomacke, and not to loade and glut it; to worke in vs ſuch a ſpirituall ioy, as ſhould intice vs to praiſe Gods name in the fruition of his gifts, of which our Prophet *Hoſea* ſpeaketh, Cap. 2. 15. and not ſuch a worldly and carnall ioy, as ſheweth it ſelfe in filthie ribauldrie, and impious blaſphemies. In a word, the Lord doth beſtow vpon vs, not onely the competent wages of ſufficiẽcie, but alſo the extraordinarie vailes of plentie and abundance, that thereby we may be incouraged to performe vnto him more faithfull and cheerefull ſeruice, and not that through our abuſing them to exceſſe, we ſhould diſable our ſelues for all good duties, and be well fitted for the ſeruice of the diuell.

§ *Sect.* 7. *The ſecond excuſe, that wine is giuen for the vſe of man.*

Laſtly, they alleage for the defence of their drunkenneſſe, that they vſe it not for any delight which they take in drinking, but as the beſt remedie preſcribed by the learned Phyſition for the curing of ſome dangerous diſeaſes, to which they

§. *Sect.* 8. *The 3. excuſe, that they vſe drunkenneſſe for Phyſicke.*

they are ſubiect. To which I anſwere, that if it be accounted a ſottiſh follie to ſtaunch the bleeding of the finger, by wounding of the heart, then much more to cure the bodie by deſtroying of the ſoule; for if drunkenneſſe be a ſinne (as all men confeſſe) and if the *wages of ſinne be death eternall*, of ſoule and bodie, as the Apoſtle teacheth vs, Rom.6.23. If finally it make all men who commit it, liable to Gods fearefull curſe denounced in his law, Deut.27.26. then what madneſſe is it, wilfully and preſumptuouſly to ruſh into ſinne, which is accompanied with eternal deſtruction of bodie and ſoule, for the recouerie of our bodilie health; to hazard the fee-ſimple of our euerlaſting patrimonie, for the reparing of our earthlie tabernacles, yea the priſon of our ſoules, and to venter the loſſe of eternall happineſſe in Gods kingdome, for the prolonging of our miſerable pilgrimage in this wretched world. Beſides, the Lord hath ordained manie ſoueraigne meanes and remedies of lawful Phyſicke, vpon the vſe whereof we may much more aſſuredly expect Gods bleſſing, for our recouerie, then vpon this euill and ſinfull meanes, which he hath branded with his curſe. And therefore when the Phyſitians receipt is contrarie to the preſcript of Gods word, let vs reiect it as ſent from hell; and as one ſaith, *Cum turpis eſt medicina ſanari pudeat:* Let vs rather die of an honeſt diſeaſe, then preſerue life by a diſhoneſt medicine.

Rom.6.23.

Deut.27.26.

§. *Sect.9.*

The fourth excuſe, that they are drawne into this ſinne by bad companie.

Others there are, who not being ſo impudent as to defend their drunkenneſſe as lawfull, doe yet extenuate and excuſe it as light and veniall. And firſt they ſay, that for themſelues they haue no liking of this vice, but onely are drawne into it ſomtimes by reaſon of their companie. To which I anſwere, that that is a bad fellowſhip which brings vs into a league with vice, and makes vs to ſet vertue at vtter defiance; that is a wicked knot of friendſhip which ties vs both to the euil of ſinne, and the euill of puniſhment, and it will prooue but a ſottiſh dotage in the end, if rather then wee will part with wicked companions, we will in fooliſh kindnes accompanie them into hell. If therefore our companions delight in ſin, let not vs delight in them, but flee their ſocietie as being the diuels aduocates to ſolicite vs vnto wickedneſſe; and let vs

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take heede leſt whileſt wee labour to maintaine friendſhip with men, we doe not proclaime enmitie againſt God. They are but bad ſeruants who will keepe companie with their maſters enemies, and ioyne with them in their leaud courſes, eſpecially after he hath ſeriouſlie warned them to forſake it; but wee profeſſe our ſelues the ſeruants of God, and hee hath ſtraitly charged vs to leaue the fellowſhip of wicked worldlings, and eſpecially of ſuch as liue in drunkenneſſe, becauſe their fellowſhip will corrupt vs and allure vs by their example and inticements, to the committing of the ſame ſinnes. Thus the wiſe *Salomon* chargeth vs from God, that we *ſhould not keepe companie with drunkards and gluttons*, Prou.23.20. So the Apoſtle inioyneth vs that we ſhould not haue any fellowſhip, nor ſo much as eate with a drunkard, 1.Cor.5.11: and that we ſhould *haue no fellowſhip with theſe vnfruitfull workes of darkeneſſe*; or if vnwittingly and vnwillingly we be thruſt into any ſuch ſocietie, wee muſt not imitate but reprooue them. Eph.5.11.

Pro.23.20. 1.Cor.5.11. Eph.5.11.

Secondly, they alleage for their excuſe, that this exceſſiue drinking is the vſuall cuſtome of the countrie, and the common practiſe of the people where they dwell; and therefore they are the rather to be excuſed, if they behaue themſelues like other men, ſeeing ſingularitie would make them odious, and bring them to contempt. To which I anſwere, that cuſtome, not grounded vpon either reaſon or religion, is the worſt kinde of barbarous tyrannie, that a common faſhion diſſonant from Gods word is no better then a common ſin, which bringeth vpon whole nations vniuerſall iudgements; and therefore we muſt not ioyne with them in their ſinnes, if we would be diſioyned from them in their puniſhments. That as communitie commendeth that which is good, ſo it aggrauateth that which is euill; that Chriſtians muſt not liue by prophane examples, but by Gods holy precepts; that we are expreſly charged by God not to *follow a multitude to doe euill*, Exod.23.2. That we muſt not *faſhion our ſelues like vnto the world, but labour to finde out Gods will, that wee may conforme our liues thereunto*, Rom.12.2. That if we will needs liue by example, we muſt propound for our imitation thoſe

§. *Sect.* 10. *The fifth excuſe, that it is the cuſtome of the countrie.*

Exod.23.2. Rom.12.2.

who are moſt godlie and religious, and not thoſe who are moſt in number. For it is better being with *Noah* alone in the Arke, then to bee in the flouriſhing aſſemblies of wicked worldlings; to ioyne with righteous *Lot*, then with all Sodome; to bee in the ſmall number of Chriſts little flocke which are to be ſaued, then in the numerous heards of goats, which are deſtinated to deſtruction.

§. *Sect.* 11. *6. Excuſe taken from the example of holie men.*

Laſtly, they extenuate their vice of drunkenneſſe, as not deſeruing the cenſure of an hainous ſinne, ſeeing the holy Patriarches *Noah* and *Lot* fell into it. But by the ſame reaſon they might as well conclude, that murther and adulterie are but ſmall and veniall ſinnes, becauſe holie *Dauid* committed them, and that it is but a light offence to denie and forſweare Chriſt our Sauiour, becauſe *Peter* the Apoſtle was ouertaken with it. Yea in truth they may thus excuſe idolatrie, blaſphemie, pride, couetouſnes, & al other hainous wickednes, ſeeing the deareſt children of God are not priuiledged from them, nor any other pardonable ſin: but onely from the cõtinuing and liuing in them. Againe, theſe faithfull ſeruants of God, did not often fall into this ſin of drunkennes, for *Noah* fell into it but once, and that as it ſeemeth vpon ignorance, becauſe hee did not know the propertie and operation of wine, the vſe whereof himſelfe inuented; whereby hee was alſo the more eaſilie ouertaken, as being ouerioyed when he taſted ſuch excellent fruites of his owne labours. And *Lot* was but twice ouertaken, and that by the allurement of his owne daughters, to which he was more apt to giue eare, becauſe their hearts being oppreſſed with griefe for the deſtruction of Sodome, the loſſe of his goods, and ſuddaine death of his wife, he tooke more libertie in the vſe of theſe creatures for their comfort and refreſhing. So that howſoeuer theſe holy men were ouertaken once or twice with drunkenneſſe, yet they were no drunkards; for we muſt put a difference betweene thoſe who fall into this ſinne through infirmitie, and thoſe who make it their vſuall practiſe; and conſequently, theſe examples ſerue no better for their excuſe who liue and continue in this vice, then *Peters* once denying of his maſter excuſeth them, who make a totall and finall

nall apoſtaſie from Chriſt and his true religion.

Againe, let theſe men know that they horribly abuſe the Scriptures, when as they harten themſelues in their ſinnes by the example of the faithfull, who haue fallen into the like; for the ſpirit of God hath purpoſely recorded their ſlips, to ſhew humaine frailtie, that we may not reſt vpon our owne ſtrength, and Gods infinite mercies in pardoning theſe groſſe offences of his ſeruants, that thoſe, who through infirmitie fall into the like ſinnes, may not deſpaire of his goodneſſe: but receiue ſome refreſhing for their fainting ſoules. And finally, that wee may bee ſtirred vp with more care to watch ouer our owne hearts, and ſeeing their falles who haue gone before vs may turne aſide from theſe ſlipperie places, or more warilie looke to our owne footing, leſt we alſo ſlipping come to the like downe-falls. There is no Pilot in his right wits, when hee ſeeth ſea-markes purpoſely ſet to giue warning of rockes, ſands, and ſhelues, whereupon others haue made ſhipwracke, will take occaſion thereby to runne his ſhip vpon them, but rather will imploy all his care and skill that by auoiding them he may eſcape the ſame danger; let vs therefore follow the like practiſe, and ſeeing theſe examples are recorded for our learning, that hee who thinketh he doth ſtand, may take heede leſt hee fall; let them not make vs more ſecurely to goe forward in our ſinnes, but rather mooue vs to *worke out our ſaluation with feare and trembling*, as the Apoſtle exhorteth, Phil. 2. 12.

§. *Sect.* 12. *Drunkards abuſe the Scriptures.*

1. Cor. 10. 12.

Phil. 2. 12.

CHAP. IX.

The greatnes of their ſinne who purpoſely make others drunke.

AND thus haue I not onely ſhewed the hainouſnes of this ſinne of drunkenneſſe, but alſo haue pulled away from it ſuch couerings of excuſes, vnder which men labour to hide it, and ſo haue laid open the filthie nakedneſſe of this vice to the publike view, that thoſe who are not addicted thereunto may

§. *Sect.* 1. *The greatneſſe of this ſinne who make others drunke on ſet purpoſe.*

may the more deteſt it, and that thoſe who haue been ouer-taken with it, may bee mooued ſeriouſly to repent for that which is paſt, and for the time to come conſtantly reſolue to leaue and forſake it, as being to God odious, hurtfull and iniurious to their neighbours, and to their owne bodies and ſoules moſt pernitious. Now for concluſion of this treatiſe we are briefly to ſhew; that as it is a great ſinne to liue in this vice ones ſelfe, ſo it is no leſſe grieuous in the ſight of God to be guiltie of anothers drunkenneſſe. In which reſpect many in our daies fearfully offend, and that in a diuers manner; for ſome take delight to ſee others drunken, and make a ſport and may-game of their neighbours ſinne; as though it were fit matter to moue laughter, to ſee God diſhonored, his name blaſphemed, his creatures abuſed; and to behold our neighbours nakedneſſe, and as it were from a man transformed into a beaſt; yea in truth in a farre worſe condition, both in reſpect of his preſent ſtate, and future danger, in that he taketh a readie courſe to runne headlong into hell. It would bee accounted barbarous inhumanitie, for a man to laugh and delight himſelfe when hee beholdeth another running vpon his ſwords point, or caſting himſelf downe from a high rock, or fallen into the fire; what therefore is it but horrible impietie to ſolace a mans ſelfe in anothers ſinne, whereby hee is laid open to Gods fearefull iudgements, and indangered to ſuffer eternall torments in the fire of hell?

Some delight in others drunkenneſſe.

§ *Sect.* 2.

Some vſe all meanes to help forward others in drunkennes.

Others there are who doe not onely take pleaſure in ſeeing the drunkenneſſe of their neighbour, but alſo helpe him forward in this wicked courſe, and that both by alluring inticements, and alſo forcible conſtraint. They allure them by giuing them bad example, by drinking vnto them in ſhew of kindnes, requiring of them that by imitation they will returne a pledge of the like loue, by chalenging them to expreſſe their loue, and honourable reſpect to their abſent friends, by drinking carouſes to their health: and laſtly, by liberall ſpending they care not how much, for the procuring ſtore of the choiſeſt wines, and moſt inticing drinkes: for vnto ſuch a height of wickedneſſe are men come in theſe our times, that though the wofull teares and pitifull complaints

of

of their poore brethren, cannot wring from them one penie, for the reliefe of their extreme want, or ſo much as a peece of bread to ſatisfie their hunger and ſuſtaine their liues; yet are they open handed and prodigally liberall, in ſpending their money to make their neighbours drunke, that ſo they may make themſelues merrie in beholding their nakedneſſe. But this will make a fearfull reckoning at the day of iudgement, when God and their owne conſciences ſhall accuſe them of their graceleſſe miſpending ỹ Lords talents, by pinching the hungrie to pamper the full; by withholding drinke from the thirſtie, to make others drunke with too great abundance; by denying a penie to the poore needie, vnleſſe it bee ſquized out of them by authoritie; whereas they are willing prodigally to ſpend ſhillings and pounds in theſe wicked abuſes, which tend to Gods diſhonour, and the deſtruction of their neighbour.

§. *Sect.* 3. *Some compell others to drunkenneſſe.*

But howſoeuer this is a high degree of ſinne, yet there are others in theſe wretched times, who climbe a ſtep higher on this ladder of wickedneſſe. For taking pleaſure to ſee others drunke, they do not only allure them to take more then they ſhould, but alſo force and conſtraine them to drinke more then they would, vrging it as a matter of egregious wrong and ſingular diſgrace, which they will by no meanes let paſſe vnreuenged, if they will not anſwere them in their carouſes. So that in theſe ſinfull daies it is counted an iniurie worthie not only ill words, but alſo wounds and ſtabs, if a man will not for companie grieuouſly ſinne againſt God, deſtroy his owne bodie and ſoule, and wilfully leape into hell fire. But let ſuch ruffians know, that this their behauiour is in reaſon moſt abſurd, outragiouſly iniurious to their neighbours, deſperate wickedneſſe againſt God, and moſt damnable to their owne bodies and ſoules. For firſt it is as abſurdly fooliſh to compell another to drinke as much as themſelues, who hath neither the like appetite to receiue it, nor ſtrength to beare it, as to force them to eate as much as themſelues, they hauing weaker ſtomackes and worſe diſgeſtion; or to reach as high, they being of lower ſtature; or to beare as much, when as they are not comparable in ſtrength, ſeeing

The grieuouſnes of this ſin.

nature hath not dealt alike with all in the one more then in the other, but hath giuen to euery one his owne proportion.

§. *Sect.* 4. Againe, what greater iniurie can they offer to their neighbour, then comming into their companie as a friend, to vſe him as an enemie, thruſting him with violence into theſe wicked actions, which will weaken his ſtrength, impaire his health, ſhorten his life, and (that which is worſt of all) wound his conſcience with ſinne, and deſtroy his ſoule? Neither in truth is this their good fellowſhip better then the Spaniſh crueltie to the poore Indians, who laboured to commend their skill by ſtriuing who could ſhoote neereſt vnto their hearts, and to approoue their ſtrength by contending who could giue the deepeſt wound in their naked bodies: ſo theſe men to extoll their wicked ſtrength, and drunken valour, ſtrike deepe wounds not only into the name, ſtate and body, but alſo into the very ſoules of their neighbours, and that not of ſtrangers and enemies, but of their moſt familiar acquaintance and neereſt friends. So alſo they ſinne againſt Gods Maieſtie in moſt deſperate and deſpiteſull manner, being not content themſelues to commit all that outragious wickednes before ſpoken of, but draw others alſo into the like impietie; like wicked traitors who doe not only themſelues rebell againſt their Soueraigne, but alſo force others to riſe and take vp armes againſt him.

§. *Sect.* 5. *Such ſin againſt their owne ſoules.* Laſtly, they moſt damnably ſin againſt their owne ſoules, not only in ſinking them into hell by the waight of their owne ſinnes which are intolerable, but alſo in preſſing them downe into the deepeſt condemnation and loweſt bottome of hell, by adding vnto them the vnſupportable burthen of their neighbours ſins, vnto which they are not onely acceſſarie, but the principall cauſes and chiefe authors. Againſt this wickednes the Lord ſharply inueigheth and denounceth a fearfull woe which ſhall ouerwhelme thoſe who fall into it:

Habac. 2. 15. 16 Hab. 2. 15. *Woe vnto him that giueth his neighbour drinke: thou ioyneſt thine heate and makeſt him drunken alſo, that thou maieſt ſee his priuities.* 16. *Thou art filled with ſhame for glorie: drinke thou alſo and be made naked: the cup of the Lords right hand ſhall be turned vnto thee, and ſhamefull ſpuing ſhall be for thy glory.*

CHAP.

CHAP. X.

Of the meanes whereby we may be preſerued or freed from this ſin of drunkenneſſe.

AND thus haue I ſhewed the greatneſſe of their ſinne, who either themſelues liue in drunkenneſſe, or draw others into this ſinne, the which being ſufficient and effectuall to perſwade all who haue but the leaſt ſparke of grace to a deteſtation of this vice, and to a full reſolution to leaue and forſake it: It onely now remaineth that wee ſet downe briefly ſome meanes whereby they may be enabled to maſter and ſubdue this ſinne, which is ſo wicked and abominable; and theſe are either generall, or more proper and particular. The generall meanes, is prayer, whereby wee inuocate the aſſiſtance of Gods ſpirit, to ſtrengthen vs in our reſolution of leauing this ſinne; the diligent hearing of Gods word, which is the ſword of the ſpirit that killeth our corruptions, and that vnreſiſtable cannon ſhot which battereth and beateth downe the ſtrong holds of ſin. The frequent vſe of the Lords Supper wherein wee daylie renue our couenant with God, that wee will forſake the diuell, and all theſe his workes of of darkeneſſe. Diligent meditation on Gods ineſtimable loue towards vs, who hath not ſpared to giue his ſonne to death for vs, and the innumerable benefits which together with him he hath plentifully beſtowed vpon vs, both in temporall and ſpirituall things. All which if we bee not too too vngratefull may reſtraine and weane vs from all thoſe ſinnes which are moſt deere, pleaſant, and profitable vnto vs; and much more from this ſinne of drunkenneſſe, which is in no degree good and beneficiall, and in many reſpects hurtfull and pernicious both vnto our ſoules and bodies. Furthermore, let vs meditate vpon the death and ſufferings of Chriſt, whereby he hath ſhed his deareſt blood to redeeme vs from theſe ſinnes, both in reſpect of their guilt and puniſhment; and ſo ſhall we not, if we haue any ſparke of grace, preferre

§. *Sect.* 10. *The meanes to preſerue or free vs from this ſinne of drunkenneſſe.*

The generall meanes.

periſhing wine before his precious blood, nor trample it vnder our filthie feete by wallowing in this beaſtly ſin. Let vs meditate on that vnion which is betweene Chriſt and vs, whereby we become members of his glorious bodie; and ſo ſhall we ſtand vpon our ſpirituall reputation, and be aſhamed to diſhonor our head, by drawing him as much as in vs lieth, into the communication of this ſwiniſh ſinne. Let vs alſo conſider, that our bodies are the temples of the holie Ghoſt, the which we ſhall exceedingly diſhonour, if by drinking and ſwilling we make them to become like vnto wine-veſſels. But if Gods manifold bleſſings, and great priuiledges which he hath vouchſafed vnto vs, will not mooue vs, yet there are other arguments which may conſtraine vs. As firſt, if we doe conſider that the Lord beholdeth vs, when as in a brutiſh manner wee lie wallowing in this ſinne; that hee is a iuſt Iudge, who will not let ſuch groſſe vices goe vnpuniſhed, that his fierce wrath is kindled with this ſinne, and that it will blaze out in his fearefull iudgements, vnleſſe wee preuent it by ſpeedie repentance. Laſtly, let vs alwaies haue in minde the laſt and terrible day of iudgement, when we ſhall be called to a reckoning, not onely for the ſhameſull abuſe of Gods creatures, but alſo for al thoſe vaine and leaud words and thoſe wicked and prophane actions, which we haue committed in the time of drunkenneſſe.

§. *Sect.* 2. *The ſpeciall meanes to preſerue vs from the ſin of drunkenneſſe.*

More eſpecially that we may bee brought into a true hatred and deteſtation of this ſinne, let vs ſet before vs in a generall view the hainouſnes thereof, and the manifold euils and miſchiefes which doe accompanie it, of which I haue alreadie ſpoken; as that it is a vice condemned by God and men, Chriſtians and Infidels; that thereby wee grieuouſlie offend God, by making our bellies our god, by vnfitting and diſabling our ſelues for his ſeruice, by abuſing his good creatures, which with a plentifull hand hee hath beſtowed vpon vs, the neceſſarie vſe whereof, many better then wee want; that thereby we ſin in a high degree againſt our neighbours, generally, and particularly, againſt the whole Church and common-wealth, ſtrangers, and familiar acquaintance, and moſt of all againſt their owne familie; that we hereby moſt grieuouſly

grieuouſly ſinne againſt our ſelues, by making vs vnfit for our callings, and for the performance of all good duties, by diſgracing our profeſſion, and bringing our ſelues into contempt, by making our ſelues the voluntarie ſlaues of this vice, by impouerifhing our ſtate, and bringing vpon vs want and beggerie; by infatuating our vnderſtandings, and corrupting our wills and affections; by deforming, diſabling, weakening, and deſtroying our bodies, and bringing our ſelues to vntimely death; by excluding our ſelues out of the number of Chriſts members, and of thoſe who are regenerate; by quenching the gifts of the ſpirit, and ſtrengthening the fleſh and the luſts thereof; by cauſing our ſoules to bee poſſeſſed with finall impenitencie, which is inſeparably accompanied with eternall damnation. Let vs alſo remember, that as in it ſelfe it is moſt ſinfull, ſo alſo it is a cauſe of other ſinnes, and a fruitfull mother of all wickedneſſe: as of the manifold and horrible abuſes of the tongue, of manie wicked and outragious actions, and particularly of thoſe fearefull ſinnes of murther and adulterie. Let vs alſo call to minde, that as it is the cauſe of ſinne, ſo alſo of many heauie and grieuous puniſhments; for it maketh a man liable to a fearefull woe, and Gods heauie curſe; it ſubiecteth his name to infamie and reproch, his ſtate to beggerie, his bodie to diſeaſes and immature death, his ſoule to ſenſeleſſe ſottiſhneſſe, and depriuing the whole man of the ioyes of heauen, entreth him into the poſſeſſion of eternall helliſh torments. All which being duelie conſidered, may mooue any, who hath not onely any dram of religion, but euen any naturall reaſon, or but common ſenſe, to hate and abhorre, leaue and forſake this brutiſh ſinne, which being odiouſly wicked in it ſelfe, is alſo the cauſe of ſo innumerable miſchiefes. For if thoſe who being diſeaſed with the dropſie, will, when they are aduiſed by the wiſe and faithfull Phyſition, reſtraine their appetite, and refraine from much drinking, though by reaſon of their diſeaſe they are continually tormented with an inſatiable thirſt, and that onely to recouer bodilie health, and to preſerue for a while their temporarie life, in the meane time hauing no aſſurance of attaining vnto their end with all this

paines: then how much more ſhould thoſe who haue been formerly addicted to this ſinne of drunkenneſſe bridle their appetite, and abſtaine from exceſſiue drinking, although through their accuſtomable carouſing they haue brought vpon themſelues ſuch a neceſſitie of drinking, that it is a torment to forbeare: ſeeing ſo innumerable euils doe neceſſarilie accompanie it, both in this life, and in the life to come, which are much more earneſtly to bee auoided then many deaths.

§ *Sect.* 3. *The laſt means is to auoid the companie of drunkards.*

Laſtly, they who would willingly reclaime themſelues from this vice of exceſſiue drinking, muſt carefully auoide the companie of drunkards. And vnto this the wiſe man perſwadeth vs, Prou. 23.20. *Keepe not companie with drunkards, nor with gluttons.* And the Apoſtle chargeth vs, that if one who is a brother be charged to be a drunkard, we ſhould not ſo much as eate with him, 1. Cor. 5.11. For if they ſtill haunt this wicked ſocietie, after they are recouered of this diſeaſe; they will eaſilie through this cõtagious fellowſhip be againe tainted, and fall into a fearefull relapſe of their ſinne; for they will not onely allure them by their example, but alſo draw them with the pretended bond of good fellowſhip; yea, vrge and prouoke them with challenges, to anſwere them in their carouſes; and ſometimes with vnkindnes taken, and threats of reuenge if they doe refuſe: and if all this will not mooue them to reenter into their old courſe, they will not ſticke after an impudent and impious manner to gibe and ſcoffe at their new reformation, and to lay vpon them the imputation of too auſtere preciſeneſſe, in that they will not follow the practiſe of their old companions. The which motiue, although it be of no true force in it ſelfe, yet is there no ſmall ſtrength miniſtred vnto it by our corruptions, for the foiling and ouerthrowing of new conuerts; for howſoeuer the wicked are bold in ſinne, and care not in what companie almoſt they act their impietie, if it bee not within danger of law; yet thoſe who haue not receiued a great meaſure of grace, are baſhfull and loth to bee ſeene in any vnaccuſtomed goodneſſe; and as if it were ſome blemiſh vnto them, they are readie to bluſh if more then ordi-

Prou. 23.20

1. Cor. 5.11.

narie

narie pietie be laid to their charge, or if wicked men doe accuſe them of being too religious.

And thus much I thought good to ſpeake of the ſinne of drunkenneſſe, both to perſwade all men to abhorre this vice who are not ouertaken therwith, and to diſſwade thoſe who haue defiled themſelues by wallowing in this filthie puddle, from perſiſting in this brutiſh courſe. The Lord make that which hath been ſaid effectuall to theſe ends; that wee may not only performe the duties of pietie towards him, and the duties of righteouſnes towards our neighbours, but alſo the duties of temperance and ſobrietie toward our ſelues; that ſo by our Chriſtian liues and conuerſation God may bee glorified, our brethren edified, and we more and more aſſured of our inheritance amongſt Gods Saints in heauen, when as we liue as it becommeth his children and ſeruants here on earth. §. *Sect.* 4. *The concluſion of this treatiſe.*

The which grace the God of grace and goodnes vouchſafe vnto vs for his Chriſts ſake, to whom with the Father and the holy Spirit, be al praiſe and glorie now and for euermore. Amen.

FINIS.

A TREATISE AGAINST FORNICATION AND ADVLTERIE: WHEREIN IS SHEWED THE hainouſnes of theſe ſins, the grieuouſnes of their puniſhments, and the meanes whereby we may be preſerued from them.

CHAP. I.

The ſins of the people indanger the Common-wealth.

§. *Sect.* 1. *The ſins of the people cauſe the land to vomit out her inhabitants.*

AS when the great bodie of the Common-wealth is throughlie purged from the noiſome dregs of ſinne, wherewith it is oppreſſed and ſurcharged, it ſucketh plentifully, and as it were with a good appetite, Gods liberall gifts and bleſſings like wholeſome food, the which it diſtributeth to all the particular members thereof, for their nouriſhment and preſeruation: ſo contrariwiſe when theſe groſſe humours of iniquitie and corruption do ſuperabound, and are not purged either by the repentance of the offenders, or the due execution of iudgement, and inflicting of deſerued puniſhment vpon thoſe who ſtubbornly perſiſt in their wickedneſſe; it hath no power or facultie to receiue Gods benefits, or to communicate them vnto the people for their ſuſtenance and reliefe. Yea rather it waxing euery day more ſicke, partly with the intolerable waight of ſinne, and partly being depriued of the comfortable beames of Gods loue and fauour; like a ſicke bodie ouerburthened with crude and corrupted humours it ſeeketh to eaſe it ſelfe; and becauſe the people

people will by no meanes be cleanſed from their ſinne, the countrie laboureth to cleanſe it ſelfe, both of it and them, and ſpueth out all his inhabitants, that together with them it may be disburthened of their corruptions.

§. *Sect.* 2. *Magiſtrates and Miniſters muſt ioyne their forces in ſuppreſſing whoredome.* Leuit. 18. 25. 27. 28.

Now amongſt all other ſinnes wherewith the land is defiled, and the ſtomacke of the common-wealth ſo ſurcharged, that it can no otherwiſe eaſe it ſelfe, but by vomiting out all the inhabitants, the ſinnes of vncleannes doe hold the chiefe place. And therefore as it behoueth the Magiſtrates in zeale for Gods glorie, and in loue to their countrie, to draw out the ſword of iuſtice for the puniſhment of theſe ſinnes, that hereby they may preuent the ſword of Gods vengeance, which otherwiſe will puniſh the whole land; and to purge the countrie, either by reforming the faultie, or inflicting on them deſerued puniſhment; ſo alſo it becommeth Gods faithfull Miniſters to aſſiſt the ſword of the Magiſtrate with the ſword of the ſpirit; and as he reſtraineth them from theſe ſinnes for feare of temporall puniſhment, ſo they are to labour that they may abſtaine from them for conſcience ſake, euen then when as in reſpect of their cloſe acting of their vncleanneſſe they are ſecured from all danger of the law.

§. *Sect.* 3. *That our land is exceedingly defiled with whoredome.*

In conſideration whereof, I thought it my dutie (being called to this function, and appointed by the Lord to bee a watchman to tell the people of their ſinnes) to ſpeake and write againſt theſe filthie vices of whoredome and vncleannes; and that the rather, becauſe ſinnes of this kind, in theſe latter times are exceedingly increaſed in this our countrie. And howſoeuer the grand ſinckes and filthie ſewers of the land, the common ſtewes, which heretofore were to the ſhame of religion either licenſed or tolerated, are now by the laudable care of our Magiſtrates taken away, ſo as our countrie is not ſo noyſome through the confluence of the common filth, nor the vncleanneſſe ſo great an eyeſore, becauſe it doth not as in former times lie open to publike view; yet the filthineſſe of our people is not cleane purged with the cleare ſtreames of true repentance; but rather the common ſincke is deuided into many filthie channels which runne ſecurely into priuate houſes, and make euerie corner noyſom

and infectious, eſpecially in the outparts and ſuburbs of our greateſt cities. And though the common peſt bee eaſed and emptied of theſe perſons infected with ỹ contagious plague of vncleaneſſe, yet the danger is neuer the leſſe, ſeeing they are not cured of their diſeaſes, but onely remooued and ſcattered in the garden houſes; where they lie hid from thoſe onely which ſhould reforme or puniſh them, and not from thoſe who may be infected or corrupted by them: yea in truth the perill is hereby accidentally increaſed, becauſe the contagion is diſperſed into many places; into which many of our people vnwittingly reſorting are infected at vnawares, and fall into the ſecret ambuſhments of theſe filthie harlots when they leaſt ſuſpect any danger: and thoſe who are ill diſpoſed haue no leſſe free acceſſe to theſe places, then they formerly had to the common ſtewes, and with leſſe feare of ſhame, or note of infamie, becauſe their haunt is now more ſecret and vnſuſpected. So that theſe vnſauorie ſinckes are onely ſtirred in, but not cleanſed; and theſe corrupt humours in the bodie of our State, are onely a little mooued, but not remooued and purged away.

§ *Sect.* 4. *The cauſes why whoredom ſo aboundeth.*

And this commeth to paſſe, not onely becauſe wee being in our owne natures too too corrupt, haue this corruption much increaſed by the example of forraine countries, into which our youth trauelling, learne their vices ſooner then their language, and leauing the fragrant flowers of their vertues vntouched, doe beetle-like ſucke in the dung of their corruptions; but alſo becauſe the minds of our people continue ſtill ſomewhat ſowred with the leauen of the popiſh doctrine and practiſe, which paſſe ouer theſe ſinnes of vncleannes as being ſlips of youth, and but veniall faults of ſlight regard, which may be clenſed and done away by auricular confeſſion, and the vndergoing of ſome ſmall penance at the prieſts appointment, who is oftentimes more faulty and filthie then themſelues. And to theſe we may adde the too great mildnes of our lawes, which impoſe ouer light puniſhments vpon theſe hainous ſinnes; as the ſtanding in a white ſheete, or at moſt a few ſtripes with a whip, which notwithſtanding is oftentimes not inflicted, partly through the

the careleſnes or conniuencie of Magiſtrates, and partly through the negligence or corruption of vnder officers; or elſe at leaſt is turned from a perſonall puniſhment, which ſhould be for the example of others, into a penall or purſe mulct, which for the moſt part is conuerted to their owne vſe who doe impoſe it.

§. *Sect.* 5. *The popiſh crew moſt culpable of this ſin.*

And yet I will not denie that though wee haue many corruptions in this kinde, both amongſt the offenders, and alſo the puniſhers; our State neuertheleſſe is much better then it is in other places vnder the gouernment of the whore of Babylon, the Antichriſt of Rome; where ſtewes are publikely erected and tollerated: for much better and more pardonable for the land it is, when ſinne lurketh in ſecret corners, then when it dare ſhew it ſelfe in the open ſtreets, without feare or ſhame; when through careleſnes it is not ſeene, then when it is tollerated and impiouſlie maintained, when it is not puniſhed through negligence or corruption of ſome few, then when the whole State doth countenance it, and maketh it ſecure by giuing vnto it a patent of impunitie.

§. *Sect.* 6. *VVe are not to be excuſed though we be not ſo bad as the Papiſts.*

On the other ſide, we muſt needs grant that our ſtate is not yet ſound, though we be not ſo deſperately diſeaſed; and that we are not in good caſe, when as wee bee not drenched and diued into the loweſt bottom of ſinne and condemnation: for in reſpect of the meanes which God hath long plentifully affoorded vs, wee ought to haue brought forth farre better fruites then thoſe that want them; and hauing long inioyed the bright ſunſhine of the Goſpell which hath cleerelie diſcouered the workes of darkeneſſe, wee ſhould walke like children of light, and not ſtill remaine in the ſhadow of death with thoſe vnto whom this light neuer ſhined, vnleſſe we will make our condemnation more fearefull then theirs, when as our knowledge doth ſerue for no other vſe but to aggrauate our ſinne.

And therefore let vs ſtriue to goe as farre before others in a godlie life, as we are aduanced aboue them in Gods ſpirituall priuiledges, labour to keepe our bodies much more pure and vndefiled, as from all other ſins, ſo eſpecially from theſe polluting ſinnes of whoredome and vncleanneſſe, that

we may preſent them holy and vnblameable at the great day of our Lord Ieſus Chriſt, when hee ſhall come in glorie and power to iudge both quick and dead.

CHAP. II.

What fornication is, and of the ſmall account which worldlings make of it.

§. *Sect.* 1. *The maine ſcope of this treatiſe.*

THe which that we may the rather do, I thought good to intreate of theſe ſinnes of vncleannes, and to ſhew both the hainouſnes of them, together with the manifold euils which they bring vpon thoſe who are defiled with them, to the end that hereby I may moue all men in a iuſt deteſtation of this wickedneſſe, either to abſtaine from, or to leaue and forſake it: and the meanes alſo whereby thoſe who haue ſo good a purpoſe, may be furthered and helped in this their holy and Chriſtian reſolution.

Now howſoeuer this ſinne of vncleanneſſe is a monſter which hath many heads, and an euill tree which ſpreadeth foorth it ſelfe into many particular branches of wickedneſſe, yet my purpoſe is but to ſpeake of two of the chiefe, which are the vniuerſall poiſons of the land, and moſt common corruptions of the times, the ſinne of fornication, which is committed betweene ſingle perſons, and the ſinne of adulterie, betweene maried folkes, at leaſt on the one partie.

§. *Sect.* 2. *What we vnderſtand by whoredome in this treatiſe.*

Concerning the former: Fornication is that act of vncleannes which is committed betweene a ſingle man with a ſingle woman. Where I doe not take fornication in his ſtrict and proper ſignification, in which it ſignifieth only whoredome, or that vncleannes which is committed with a ſtrumpet or common harlot; but in this diſcourſe I vnderſtand it largely and generally for all kind of filthineſſe which is committed betweene ſingle or vnmaried perſons; whether it bee the deflouring of virgins which is called *ſtuprum*, or the ordinarie abuſe of the ſame concubine, which is termed *concubinatus*, or the defiling of the bodie with a harlot, either maid

or

or widow, which being once or ſeldome acted, is called fornication; or being commonly practiſed, is called ſcortation, or whore-hunting.

All which ſins of vncleannes haue been from time to time amongſt many either defended as lawfull, or excuſed as light and veniall. The Heathens held it as a thing indifferent, or if at all, yet but a ſlight fault: *Non eſt flagitium, mihi crede, adoleſcentulum ſcortari, neque potare:* It is not, beleeue me (ſaith one) any great fault in a young man to whore and drink, &c. And hence it is that the Apoſtles writing to the Heathen conuerts forbid them fornication amongſt things indifferent, not becauſe it was ſo in it ſelfe, but in their account and eſtimation. And the Apoſtle *Paul* writing to the Corinthians, who had formerly been exceedingly addicted to this vice, thought it neceſſarie to vſe many waightie arguments, to proue the hainouſnes of this ſinne, not onely to diſſwade them from their former filthie practiſe, but alſo to confute and conuince them of their old error, which euen after their conuerſion was not vtterly rooted out of their mindes, namely, that fornication was a thing lawfull and indifferent. And in this groſſe error were alſo the whole ſect of the Nicolaitans, whom Chriſt himſelfe confuteth in his epiſtle to the Angell of the Church of Pergamus, Apoc. 2. 14. 15.

§. *Sect.* 3. *Fornication excuſed as light and veniall.* *Mitio apud Terentium in Adelph.* Act. 15. 1. Cor. 6. Apoc. 2. 14. 15

Neither doe the Papiſts in our owne times come farre behinde them; for as they are chiefe patrons and maintainers of the groſſeſt kinds of ſpirituall whoredome and idolatrie, ſo are they ſpeciall fauourers and vpholders of corporall fornication, excuſing it as veniall in their doctrine, and approuing it as lawfull in their practiſe, in that they maintaine the common ſtewes amongſt them, and doe not puniſh thoſe at all who doe frequent them. Yea and not only their groſſeſt Diuines, but their refined ſchoolemen; yea euen their holie *Thomas* herein ſheweth himſelfe prophane and vnſound: for howſoeuer in ſome places hee condemneth fornication as a mortall ſinne, yet elſewhere hee ſaith, that, *Fornicatio non eſt multum aggerenda, propter maius malum vitandum:* Fornication muſt not bee much aggrauated, for the auoiding of a greater euill. And their caution which in latter times is gi-

§. *Sect.* 4. *Papiſts the greateſt fauourers of fornication.* *Thom. Aquin. Sum. 2. 2. quæſt.* 154. *art.* 2. 4. *Sentent. diſtinct.* 32. *quæſt.* 2. *Ancillam.*

uen to their holy ſhaueling: *Si non caſtè, tamen cautè:* If ye cannot liue chaſtly, yet commit your whoredome warily, is ſo ſtale and common, that it ſtinketh and annoieth all Chriſtendome.

§. *Sect.* 5. *The extenuating and tollerating of fornication amongſt the Papiſts much increaſeth the Popes kingdome.*

And this is that cup of carnall fornications, wherewith the great whore of Babylon allureth the Kings and inhabitants of the earth to drinke alſo of the cup of her ſpirituall whoredome, and as it were the great drag-net, whereby ſhe catcheth and captiueth more in her idolatries and ſuperſtitions, then by almoſt any other meanes whatſoeuer. For euery carnall man is ready and willing to imbrace that religion which fauoureth his ſinne, and tolerateth his wickedneſſe, ſuffering him quietly to reſt in it without trouble of minde or perplexitie of conſcience. And therefore when graceleſſe men being giuen ouer to their vncleane luſts, doe reſolue to liue in their filthie whoredomes; and whileſt they profeſſe our religion cannot ſo doe, with any peace of conſcience or quiet of mind, becauſe we teach according to Gods truth, that this ſinne of whoredome is hainous in Gods ſight, that hee who liueth in ſinne is the ſeruant of ſinne and child of death; that only he who leaueth and forſaketh his ſinne findeth mercie; and that there can bee no true repentance, and conſequently no pardon but where there is an vnfained hatred of ſinne, a ſubduing and mortifying of the corruption, and a riſing againe to newnes of life: hence it is that they giue ouer the profeſſion of our religion, as giuing vnto them no comfort whileſt they continue in their wickedneſſe; and being reſolued to runne on in their courſe of vncleannes, they adioyne themſelues to the Church of Rome, where this ſin of whoredome findeth fauour and countenance both by their doctrine and practiſe; and themſelues ſome ſecuritie and comfort euen whileſt they liue in their wickednes. For there no more is required of them in their repentance, but that they confeſſe their filthineſſe to a more filthie prieſt, and ſhew for the preſent ſome contrition whileſt they are in the habit of penitents, and make ſome ſlight ſatisfaction at their ghoſtly fathers appointment, whom ſelfe-guiltines wil not ſuffer to be ouer ſeuere towards others; as either to faſt from fleſh certaine

taine daies, or to goe on pilgrimage to the ſhrine of ſome Saint, or to whip their bodies ſo much as their deuotion moueth them: or if they will take a more compendious courſe, they may buy ſome indulgence or pardon from their holy father the Pope, whereby they may haue plenarie remiſſion of all their ſinnes; and ſo hauing payed all their old ſcore of wickednes, they may now againe begin a new reckoning, and with a quiet conſcience goe from the Church to the ſtewes, from their ghoſtly father to their harlot; hauing the ſame meanes for their diſcharge when as againe they are run in debt. Wherein they in liuelie manner reſemble the holie harlot deſcribed in the Prouerbs, who by her deuotions maketh vnto her ſelfe a cleere paſſage vnto her fornications, and hauing offred her peace oblations, and paid her vowes, taketh occaſion againe to renew her whoredomes, and maketh her deuotion an exordium vnto her inciting oration whereby ſhe perſwadeth vnto luſt: or the adulterous woman, who hauing eaten her fill, and ſatisfied her appetite with the pleaſures of ſinne, *wipeth her mouth, and ſaith, I haue not committed miquitie.* Pro.7.14. Pro.30.20.

§ *Sect.6.* *Fornication too lightly puniſhed among vs.*

And as this is the caſe of the popiſh crew; ſo we may ſay for our ſelues, that this ſinne of fornication and vncleannes is not ſo diſcountenanced and ſuppreſſed as it ought: for howſoeuer the doctrine of our Church is pure and ſound, ſhewing the hainouſnes of this ſinne, and prouing out of the word of God, that they who liue in it can neuer enter into the kingdome of heauen; yet too too many are polluted with this wickednes, and our lawes are too milde and remiſſe in puniſhing ſo hainous ſins, and the execution of theſe lawes too much neglected, perſonall puniſhments being turned into purſe penalties, whereby theſe ſinnes which are accounted veniall amongſt the Papiſts, are become venall amongſt vs. 1.Cor.6.9.10.

And therefore ſeeing the ſword of iuſtice, is not vnſheathed by the magiſtrates as it ought, for the ſuppreſſing of this ſinne, nor the offenders who ſhould thereby either bee reformed or cut off, ſcarce beaten with the ſcabberd: it behooueth Gods Miniſters with ſo much the greater care and diligence,

gence, to draw out the sword of the spirit, and therewith to giue these sinnes of vncleannes a mortall wound in the consciences of men; that so at least they may be reclaimed from this wickednes by a iust hatred of their sinne, who are not restrained for feare of punishment; and may bee mooued to preserue their bodies in puritie and chastitie, when as they behold the vglines of this vice, euen whilest they finde themselues most priuiledged from the danger of humane lawes.

CHAP. III.

Generall reasons to dissuade all men from fornication.

§. *Sect.* 1. *The first argument taken from Gods commandement.*

TO which purpose let vs in the next place propound some effectuall reasons, which may mooue all to an vnfained hatred of this sin, who haue not vtterly cast off all feare of God, and loue of their owne happinesse. The first argument may bee taken from Gods expresse commandement, whereby he hath straitly prohibited these sinnes of vncleannesse both in the old and new testament. Generally they are all forbidden in the seuenth commandement, *Thou shalt not commit adulterie.* So Deut. 23. 17. *There shall bee no whores of the daughters of Israel; neither shall there be a whorekeeper of the sonnes of Israel.* 1. Cor. 6. 18. *Flee fornication, &c.* Heb. 12. 16. *Let there be no fornicator, or prophane person, as Esau.* Yea so farre off would the Lord haue all that professe Christianitie from acting of this sinne, that he would not haue it once named amongst them. Eph. 5. 3. *But fornication and all vncleannesse, or couetousnesse, let it not be once named among you as it becommeth Saints.* And therefore if we would approoue our selues to be Gods seruants, wee must rather yeeld obedience vnto his will then to our owne lusts; and preferre his commandement, vnto whom we are obliged in the manifold bonds of our creation, preseruation, and redemption, before our sinfull pleasures.

Deut. 23. 17. 1. Cor. 6. 18. Heb. 12. 16.

Eph. 5. 3.

§. *Sect.* 2. *The second, because it is a*

Secondly, we are to abhorre and flee from this sinne of vncleannes, as being an infallible signe and a plaine badge of such

ſuch a man as God hateth. So it is ſaid, Pro.22.14. *The mouth of ſtrange women is as a deepe pit, he whom the Lord hateth ſhall fall therin.* And contrariwiſe it is a ſigne of a good man whom God loueth, to bee preſerued out of the harlots nets and ſnares, as the wiſe man alſo telleth vs, Eccleſ.7.28. *I find more bitter then death, the woman whoſe heart is as nets and ſnares, and her hands as bands; he that is good before God ſhall bee deliuered from her: but the ſinner ſhall be taken by her.* If therefore Courtiers and all loyall ſubiects doe carefully auoid the doing of thoſe things in their Princes ſight, which they are aſſured will prouoke his wrath, and make them odious vnto him, becauſe *the Kings diſpleaſure is as the roaring of a Lion; and he that prouoketh him vnto anger ſinneth againſt his owne ſoule*; and on the other ſide, vſe all meanes which may giue them aſſurance of his loue, *becauſe his fauour is as the dew vpon the graſſe*, which preſerueth him from the ſcorching heat of all inraged enemies, and cauſeth him to grow and floriſh in all worldly happines: then how much more ſhould wee carefully auoide the committing of al ſinnes which make the Lord wrathfully diſpleaſed with vs, whoſe anger and fierce diſpleaſure is preſent death of bodie and ſoule, in this world and in the world to come? How ſtudiouſlie ſhould wee imbrace thoſe holie vertues, which will aſſure vs of his loue, ſeeing his fauour is life, yea, the life of our life, our chiefe comfort whileſt wee liue on earth, and the principall part of our eternall happineſſe in the heauens.

ſigne of ſuch a man as God hateth. Pro.22.14.

Eccl.7.28.

Pro.19 12. and 20.2.

Thirdly, theſe ſinnes of vncleanneſſe are to be auoided as being the fruites of the fleſh, and the moſt ſinfull workes and effects of corrupted nature; and therefore the Apoſtle reckoning vp the workes of the fleſh, rangeth them in the firſt rancke, as being moſt readie to aſſault and encounter the ſpirit, and the fruites thereof. Gal.5.19. *The workes of the fleſh are manifeſt, which are adulterie, fornication, vncleannes, wantonnes.* The which corruptions wee are eſpecially commanded to mortifie and ſubdue, Col.3.5. *Mortifie therefore your members which are vpon earth, fornication, vncleannes, the inordinate affection, and euill concupiſcence.* And not without great cauſe are we to imploy our chiefe ſtrength in mortifying

§ *Sect.3. Thirdly, we muſt auoide whoredome, as being a fruite of the fleſh.* Gal.5.19.

Col.3.5.

1.Pet.2.11.

fying and subduing these filthie lusts of the flesh; seeing, as the Apostle telleth vs, they fight against our soules; and therfore if we doe not incounter them, they will assault vs; if wee doe not master and ouercome them, they will surely giue vs a shamefull ouerthrow: they are fruites of the flesh, and notable signes of vnregeneration, which stoppeth the entrance into Gods kingdome, for *except we bee borne againe, wee shall not enter into the kingdome of God,* Ioh.3.3. And as they dispossesse vs of our heauenly patrimonie, so they enter vs into the certaine possession of the hellish inheritance; for they who walke after the flesh in fulfilling the lusts thereof, they are not in Christ, and consequently haue not escaped condemnation; yea, whosoeuer liue after the flesh they shall die, euen the spirituall death of bodie and soule. If therefore wee would not march in the rancke of the vnregenerate, and fight vnder the conduct of the flesh, whose victorie is our vtter ouerthrow and destruction; if we loue eternall life, or feare euerlasting death and condemnation in the hellish torments; let vs not nourish these filthie lusts, but vse our best meanes, and imploy our strongest forces, and most earnest endeuours to mortifie and subdue them

Ioh.3.3.

Rom.8.1.13.

CHAP. IIII.

That the fornicatour sinneth many waies: and first in respect of God.

§.*Sect.*7. *That the sinnes of vncleannes are hainously euill.*

THE fourth reason to restraine all men from the sinnes of fornication and vncleannes, is because they are hainously euill, there being no respect or relation of euill to bee named, which is not coincident and inseparably ioyned with these vices. For whereas all kinde of euill may be reduced to two heads, as being either the euill of sinne, or the euill of punishment; this sinne of fornication compriseth them both, like an euill, yet fruitfull tree, bearing both the sommer fruite of sinne, and the autumne and after fruite of punishment. First, that it is out of measure sinfull, it may hereby appeare, in that

it

it is not only in it ſelfe a grieuous ſin, but alſo like a wicked mother onely fruitfull in wicked and monſtrous births, it bringeth forth many other kindes of wickedneſſe, which reſemble the parent in their malignant nature and qualitie; ſo as they may be eaſily knowne to be of her offſpring and progenie. The grieuouſnes of this ſinne being ſimply conſidered in it ſelfe is hereby manifeſt, in that whereas there is but a threefold relation of ſinne, either as it is committed againſt God, our neighbour or our ſelues, this ſinne alone comprehendeth them all, and that in many and almoſt innumerable reſpects.

§. *Sect.* 2. *The fornicator ſinneth againſt God by diſhonoring him.*

Firſt, the fornicatour grieuouſly ſinneth againſt God, directly and immediatly, when as profeſſing himſelfe a Chriſtian, and conſequently one of Gods familie, he by polluting and defiling his bodie, diſhonours his Lord and father: for if mortall men who ſtand vpon their credit, doe count it a great iniurie and diſgrace, to themſelues, when as a ſeruant of their familie is defiled, and much more when their owne daughters are polluted with filthie whoredome; then how much more doth the Lord deteſt this vncleannes, which redoundeth to the diſhonour of his holy name, when as it is committed not onely by a common ſubiect vnder his dominion, but by a ſpeciall ſeruant of his familie, yea by ſuch as would be reputed in the number of his children? And this was a principall argument which aggrauated the filthineſſe of *Sichem* and *Ammon*, becauſe they committed *this villanie or follie in Iſrael*, that is, in the Church and familie of God, which in a peculiar manner he had choſen and ſanctified vnto himſelfe: and this alſo made *Dauids* grieuous ſinne much more hainous, becauſe being committed by him who had profeſſed and approued himſelfe to be the ſeruant and ſonne of God, it greatly tended to Gods diſhonour, in that it cauſed the enemies of his trueth to blaſpheme, as appeareth 2. Sam. 12. 14.

Gen. 34. 7. 2. Sam. 13. 12. 13.

2. Sam. 12. 14.

§. *Sect.* 3. *Secondly, the fornicator offendeth God by reſiſting his vvill.*

Secondly, the fornicatour ſinneth grieuouſly againſt God by reſiſting his reuealed and knowne will; for the Lords will is, that being ſanctified we ſhould *abſtaine from fornication, and that euery one ſhould know how to poſſeſſe his veſſell in holineſſe*

holinesse and honour, and not in the lust of concupiscence, as the Gentiles which know not God: as appeareth, 1. Thes. 4. 3. 4. 5. It is the will of God that wee should bee prepared as pure brides for his sonne Christ, *not hauing any spot or wrinckle, holie and without blame.* Yea, so far off should we be from defiling of our bodies, by committing these sins of vncleannesse, that hee would not haue vs so much as to defile our tongues by once naming of them, with the least approbation or delight. Whosoeuer therefore perpetrate and commit these works of darkenesse, they contumaciously resist the will of God; the which their rebellion is so much the more intollerable, because they disobey the Lord to obey their owne filthy lusts, and rebell against their supreme Soueraigne, to pleasure and gratifie their slauish, base and brutish affections.

1. Thes. 4 3.

Ephes. 5. 27.

Ephes. 5. 3.

§. *Sect.* 4.

3. Fornicators sinne against God by subuerting mariage which is his own ordinance.

Thirdly, whoremongers sinne hainously against God, by subuerting and destroying marriage, which is Gods holy ordinance, instituted by the Lord himselfe in Paradise, that it might be the only lawful meanes of propagating his Church and people, and to preserue them from being defiled with filthie lusts and inordinate concupiscence. For they who spend their strength vpon harlots, disable themselues for lawfull marriage, they who loue the stewes, loathe the mariage bed; and if the heart be inueigled with the inticing allurements of filthie strumpets, they will neuer desire a lawfull wife; but the mariage yoke vnto such, is an intollerable burthen, and they seeme to themselues to indure a miserable thraldome, and to bee depriued whollie of their libertie, when as being inseparablie ioyned with a yokefellow, they are restrained from running into lawlesse licentiousnesse. And becausse they are in loue with their spirituall diseases of vncleannesse, therefore they hate the cure, and abhorre marriage, the remedie of their sinne.

Gen. 2 24.

Mal. 2. 15.

1. Cor. 7. 2.

Qui amant ægrè sibi ferunt vxorem dari, inquit Comicus.

§. *Sect.* 5.

Fornicators sin against euery person in the Deity, and first against God the father.

But as fornicators sinne against the whole Godhead; so more distinctly against euery person in the Deitie in a peculiar manner. As first they sin against God the father by robbing him of the end and honour of their creation. For the Lord created our bodies, as the Apostle teacheth vs, not for fornication, but for himselfe; not that we should spend our strength

1. Cor. 6. 13.

ſtrength in vncleane luſts, which is the ſeruice of ſinne and Satan; but that we ſhould both in ſoule and bodie doe faithfull ſeruice vnto him our Lord and Creator, and with all our power and might glorifie his name, who is the author of our being. Seeing therefore fornicators rob God of his right, ſpoile him of his glorie, and as much as in them lieth fruſtrate him of his end in their creation, and in ſtead of ſeruing him ſerue his enemies, ſinne, Satan, and their owne luſts; it is no meruaile if the Lord honour himſelfe in their deſerued puniſhment, and glorifie his name by deſtroying his owne workemanſhip, which is ſo much degenerate from it firſt creation.

§. *Sect. 6.* 2. *The fornicator ſinneth againſt God the ſonne: Firſt, by robbing him of the right of our redemption.*

Secondly, the fornicator ſinneth againſt God the ſonne our Sauiour and Redeemer; firſt, by robbing him of the right of our redemption; for he hath giuen the ineſtimable price of his moſt precious blood to redeeme vs out of the miſerable bondage of ſinne and Satan, to the end that *being deliuered we ſhould ſerue him in holineſſe and righteouſneſſe all the daies of our life*; he hath bought vs with a moſt precious price, to the end that becomming his, and ceaſing to be our owne, we ſhould not any longer fulfill our owne filthy luſts, but deuote our ſelues wholly to the ſeruice of our gratious Redeemer, and glorifie him by our holy obedience, both in our bodies and in our ſoules. Now what greater iniurie can we offer vnto our Sauiour, then being by ſuch an ineſtimable ranſome ſet at libertie, wee ſhould againe returne into our miſerable thraldom, & withdrawing our ſelues from vnder the gratious gouernement of our Lord and maſter, yeeld obedience vnto his arch enemie the diuell for the fulfilling and ſatisfying of our filthie luſts? What greater diſgrace can wee offer vnto him, then to ſell our bodies and ſoules vnto Satan, for the baſe price of a momentanie and beaſtly pleaſure, which hee hath redeemed with the precious price of himſelfe? For what is this but to make a mocke of his ſufferings, and to tread vnder foote his moſt holy blood, as an vnholie thing of no value?

Luk. 1. 77.

1. Cor. 6. 20.

§. *Sect. 7.*

Againe, the fornicator who profeſſeth Chriſtianitie, ſinneth againſt our Sauiour Chriſt, both as hee is our husband

Secondly, the fornicator ſinneth againſt Chriſt as he is our husband and head.

and as he is our head; as he is our husbād, we exceedingly diſgrace and diſhonor him, by defiling our bodies with whoremongers, and preferring their loue before the loue of Chriſt. The which if it be a foule and abominable fact in a wife towards an earthlie husband, then how much more wicked and intollerable towards our Lord and husband Ieſus Chriſt, who is moſt louely, being infinite in all perfection, and hath moſt dearely loued vs, who are moſt vnworthie of the leaſt glimpſe of that fauor which he cauſeth to ſhine vpon vs with full raies? So alſo they moſt ſhamefully diſhonour and deſpite our Sauiour Ieſus Chriſt, whileſt profeſſing him to bee their head and themſelues members of his bodie, they ioyne their bodies in fornication with filthie harlots; whereby either they draw as much as in them lieth, our Sauiour, who is moſt holy, pure and vndefiled, into the communion of their ſinne; or elſe rent themſelues from his bleſſed bodie, whereof they were profeſſed members, and make their bodies members of the harlot, with which they are conioyned; for as they who are ioyned in lawfull mariage by vertue of this coniunction become one fleſh; ſo they who are vnlawfullie ioyned in fornication, become one with the harlot, as the Apoſtle teacheth vs, 1.Cor.6.15. *Know you not that your bodies are the members of Chriſt? ſhal I then take the members of Chriſt, and make them the members of an harlot? God forbid.* 16. *Doe ye not know, that he which coupleth himſelfe with an harlot is one bodie? for two, ſaith he, ſhall be one fleſh.*

1.Cor.6.15.

§. *Sect.* 8.

The fornicator ſinneth againſt God the holy Ghoſt.

Thirdly, they ſinne againſt God the holie Ghoſt, either by reſiſting his calling whereby they are called, not *vnto vncleannes, but vnto holines*, as the Apoſtle ſpeaketh, 1.Theſ.4.7: or being called and waſhed with the blood of Chriſt, and with the water of the ſpirit from their filthineſſe, they fruſtrate his holie worke, by defiling themſelues againe, like the hogge, which being waſhed returneth to wallow in the filthie puddle. Againe, they commit againſt him fearefull ſacriledge, in that they make their bodies, which are by right his temples, to become habitations for vncleane ſpirits, and turne the holie houſe of God into a filthie brothell or common ſtewes; whereby they vex and grieue the holy ſpirit, and

1.Theſ 4.7.

2 Pet.2.22.

make

make him to forſake this vncleane lodging to their owne deſtruction. *Know ye not* (ſaith the Apoſtle) *that your bodie is the temple of the holie Ghoſt, which is in you?* And in another place, *Know ye not that ye are the temple of God, and that the ſpirit of God dwelleth in you? If any man deſtroy the temple of God, him ſhall God deſtroy: for the temple of God is holie, which ye are.* 1. Cor. 6. 19. and chap. 3. 16. 17.

CHAP. V.

That the fornicator grieuouſlie ſinneth againſt his neighbours.

AND thus haue I ſhewed that the fornicator grieuouſlie ſinneth againſt God. In the next place I will ſhew, that he alſo hainouſlie offendeth againſt men, and that both his neighbour and himſelfe. Againſt his neighbour hee offendeth, whether we reſpect particular perſons, or whole ſocieties. He ſinneth againſt particular perſons; as firſt againſt the partie with whom the follie or filthines is committed, by drawing her together with himſelfe, into the ſame ſinne and condemnation; for this pernicious miſchiefe accompanieth this ſin, as being almoſt peculiar vnto it, that whereas other ſinnes, as Idolatrie, blaſphemie, prophanation of the Sabbath, murther, theft, falſe witnes bearing, euill concupiſcence, and ſuch like, may be committed alone; this ſinne of whoredome doth alwaies draw in a couple into the ſame wickedneſſe, the fornicator and his harlot, for two at once are defiled, two killed as it were with one blow, and two fall together into the ſame ſinne and condemnation; ſo that almoſt no ſinne more inricheth the dominions of the Prince of darkenes with a numerous multitude of helliſh ſubiects, then this of whoredome, in that they who liue in this ſinne doe not goe ſingle, but by couples into hell.

§. *Sect.* 1. *The fornicator ſinneth grieuouſly againſt the perſon whom he defileth.*

§. *Sect.* 2. *Fornication in ſome reſpects more hainous then either theft or murther.*

Whereby it appeareth, that howſoeuer this ſinne is but lightly eſteemed, and turned into a ieſt amongſt wicked men, yet in this and ſome other reſpects, it is worſe and more pernicious to our neighbour, then either theft or murther, and oftentimes

oftentimes more vncomfortable to our owne conſciences: it exceedeth theſe euen in theft; for the thiefe onely ſtrippeth the bodie, but the fornicator ſpoileth the ſoule of his chiefe ornaments, puritie, and chaſtitie; the thiefe taketh away momentanie riches, which oftentimes doe the owner little good, and ſometimes much hurt, when as they through abuſe become the mammon of iniquitie, and furtherances in ſinne; but the fornicator robbeth his neighbour of Gods graces, a good conſcience, cleannes of heart, puritie of body and ſoule, and finally of the aſſurance of his ſaluation. And ſo alſo he exceedeth the murtherer, euen in the act of murthering; for the murtherer inflicteth deepe wounds in the bodie, the which ſometimes may be cured and healed by earthly meanes; but the fornicator grieuouſlie woundeth both his owne ſoule, and the ſoule of his neighbour, which no worldly thing can cure, but onely the ſoueraigne balme of Chriſt Ieſus his precious blood: the murtherer whē he hath done his worſt, doth only kil the body, & in the meane time he who is killed being a faithfull Chriſtian, is neuer the worſe, becauſe this temporarie death is but a paſſage into life eternall; but the fornicator deſtroyeth the bodie and ſoule of his neighbour eternally, by drawing him into ſinne, the wages whereof is euerlaſting death, vnleſſe it bee preuented by hartie and vnfained repentance; yea and which is more horrible and vnnaturall, he with the ſame blow alſo murthereth himſelfe. The murtherer inflicteth onely the euill of puniſhment, the which poyſon the Lord ſo tempereth with his gifts and graces, that it becommeth a wholeſome medicine to cure his ſeruants of their ſpirituall diſeaſes; but the fornicator inflicteth the euill of ſinne, which without repentance is accompanied with eternall condemnation.

Rom. 6. 23.

§. *Sect.* 3. *The ſinne of whoredome moſt vncomfortable.*

And in this reſpect alſo this ſinne of whoredome is moſt vncomfortable, and deſtitute of all peace of conſcience; for whereas they who commit other ſinnes, ſinning alone may alſo repent alone, and vpon the aſſurance of their true conuerſion, may recouer their former peace of conſcience being by Gods gratious promiſes aſcertained of his fauour; the fornicator euen after himſelfe hath repented of his ſinne, can

not

not but be exceedingly troubled and turmoiled in his mind, when as his conſcience ſhall tell him, that by his luſt and vncleannes he hath brought others through his wicked fellowſhip into the ſame ſinne and condemnation, in which ſtate they ſtill remaine without repentance; or at leaſt hee their companion in wickedneſſe is not aſſured that they alſo accompanie him in his true conuerſion.

§ *Sect.* 4. *The fornicator ſinneth againſt the parents and friends of the partie defiled.*

But as the fornicatour ſinneth againſt his copartner in vncleannes, ſo alſo againſt others; as namely againſt his owne and his companions parents and neere friends, firſt, becauſe this filthineſſe cauſeth a tainter in the blood, and with the ſtaine thereof bringeth ſome blemiſh vpon their name, though they be innocent of the fault. The which ſo much incenſed *Iacobs* ſonnes for the deflouring of their ſiſter, becauſe the ſhame thereof redounded not only to her ſelfe, but to her father and friends; for ſo it is ſaid, that they were grieued and *very angrie, becauſe this villanie was committed in Iſrael*, and becauſe *Sichem* had lien with *Iacobs daughter*. And this was the cauſe why the high Prieſts daughter playing the harlot, was by the law of God to be burnt with fire, becauſe by her whoredome ſhe had polluted her father: as it is Leuit. 21. 9. And ſecondly, in that hereby robbing their children or friends of grace, vertue, and that chiefe ornament of chaſtitie, they alſo depriue their hearts of all true ioy and ſound comfort, which they otherwiſe might haue had of them, when as being priuie to their ſinne they cannot looke vpon them without ſhame and bluſhing; nor acknowledge them for their owne vnto others, leſt they may ſeeme to haue ſome intereſt in their faults.

Gen. 34. 7.

Leuit. 21. 9.

§ *Sect.* 5. *The fornicator ſinneth againſt his owne children begotten in fornication.*

So alſo they ſinne grieuouſly againſt their owne children begotten in fornication, and that before they are borne, and afterwards: for they ingraine them in the deepe die of their ſinne, which wil neuer be waſhed out, although it may be couered with their vertues, and brand them with the infamous marke of baſtardie, before they breathe the aire. They make the poore infant beare the puniſhment of their ſinne, euen whileſt it ſelfe is borne in the mothers bellie, and before it hath any name giuen it, they intitle it to the infamous ſur-

name of a baſe baſtard. They alſo rob it of their owne loue, not for any faultines in the childe, but for the guilt of their owne ſinne; in which reſpect whileſt it is in the wombe, the mother wiſheth that it may bee a falſe conception and abortiue; and the father, that it may neuer liue to ſee the Sunne. When it is borne, they are readie to thinke, that when it crieth it proclaimeth their ſinne, and when it beginneth to ſpeake they bluſh for ſhame, when they heare themſelues called vpon by the ſweete names of father and mother, becauſe thereby their ſinne is called to remembrance. And as they do communicate to their poore children the ſhame and puniſhment of their faults, ſo alſo their ſinnes and corruptions themſelues; for they poiſon them in the bud, and the fountaine of generation being defiled with filthie luſt and vncleannes, polluteth alſo the ſtreames which iſſue from it: ſo that it is no rare thing to ſee ſuch children reſemble their parents in their vnchaſt manners, more then in their face and countenance. All which iniuries they recompenſe, by ſhewing themſelues more iniurious; for as they hated them in the birth, ſo they neglect them commonly in their growth; and make amends for their ſinfull generation, with giuing vnto them looſe and prophane education; whereby they grow in their corruptions, faſter then in the ſtature of their bodie. And yet this is not halfe the miſchiefe which they do vnto them; for beſides all this, as much as in them lieth they exclude them out of the couenant of grace, and blot them out of the number of Gods people and family, the which the Lord will haue procreated and increaſed with a holie ſeede, whereas they remaine polluted being the children of fornication, and vncleane ſeede of vncleane parents. And if at all they bee admitted into the outward couenant, and receiue the ſeales thereof, it is not for their parents ſake, if they continue in their ſinne; but becauſe they are borne and brought vp in the boſome of their ſpiritual mother the Church, which imparteth vnto them ſome title and intereſt vnto her holineſſe. A notable place wee haue to this purpoſe in the booke of Wiſedome, where many of theſe euils are expreſſed: Chap. 3. 16. *The children of whoremongers ſhall not be partakers of holy things,*

Matth. 2. 15.

1. Cor. 7. 14.

Wiſd. 3 16. 17.

things, and the ſeed of the wicked bed ſhall be rooted out. 17. *And though they liue long, yet ſhall they be nothing regarded, and their laſt age ſhall be without honour.* 18. *If they die haſtily, they haue no hope, nor comfort in the day of triall.* 19. *For horrible is the end of the wicked generation.* To conclude, they vtterly diſable them to the vttermoſt of their power, from all preferment both in the Church and common wealth; for by the law of God it was enacted that a baſtard ſhould not enter into the congregation of the Lord to beare any office therein, vnto the tenth generation; and both diuine and humane lawes Deut. 23. 2. eſteeme and repute them as abiects in the familie, who may not diuide the inheritance among their brethren, becauſe they are not knowne children of their father, but are accounted the children of the countrie. And theſe are the manifold euils which vncleane whoremongers bring vpon their children, in which they continue till the filthineſſe of generation, bee cleanſed in the new lauer of regeneration, vntill the beautie of grace, hath couered the deformitie of nature, and the glorious title of the children of God, hath taken away the blemiſh of the children of fornication, and giuen them aſſured intereſt vnto all Gods benefits, and to the heauenly inheritance of the holy Saints, the which howſoeuer it is ſomewhat rare, yet ſometimes it commeth to paſſe when the Lord will magnifie the greatneſſe of his mercie, power and goodneſſe, by the vnworthineſſe and miſerable condition of the perſon whom he aduanceth.

CHAP. VI.

That the fornicator grieuouſlie ſinneth againſt hole ſocieties.

AND thus the fornicatour ſinneth againſt particular perſons. But he alſo offendeth againſt whole ſocieties; for whereas the Lord hath giuen vnto man a naturall vertue and facultie of generation, whereby his kind might be propagated and multiplied, and hath ordained mariage as an honorable meanes to preſerue it honeſt, pure and holy; the fornicator

§. *Sect.* 1. *The fornicator poyſoneth the fountaine of humane ſocieties.*

peruerting Gods ordinance, doth corrupt & pollute this generatiue facultie, with his filthie luſts and impure affections: and ſo poiſoneth the iſſue and ſtreames of humane ſocieties euen in the verie fountaine, and ouerturneth common honeſtie, a chiefe ornament of mankind, in the roote.

§. *Sect.* 2. *The fornicator ſinneth againſt priuate families.*

But that I may ſpeake more diſtinctlie, the fornicator ſinneth againſt all ſocieties, both priuate and publicke; as firſt againſt particular families, both his owne, and his neighbours, for he defileth them with his filthie vncleanneſſe, and maketh them liable to Gods heauie iudgements. And whereas they ſhould be ſo many little Churches wherein God is worſhipped and ſerued, hee turneth them into ſecret ſtewes and polluted brothels; and ſo hauing heat and fired them with the fire of his filthie luſt, hee hereby alſo inflameth the fierce wrath of God, which ſhall burne and conſume them to their deſtruction. As appeareth, Iob 31.9. *If my heart hath been deceiued by a woman, or if I haue laid wait at the doore of my neighbour*, &c. *This is a wickednesſe to be condemned; yea this is a fire which ſhall deuoure to deſtruction, and which ſhall roote out all mine increaſe.* For although they multiplie their whoredomes, their ſeede ſhal not be multiplied, both becauſe Gods curſe purſueth theſe vncleane coniunctions, according to that Hoſ.4.10. *They ſhall commit adulterie, and ſhall not increaſe.* With which agreeth the ſaying of the ſonne of *Syrach*, chap. 23.25. *The children of the harlot ſhall not take roote, and her branches ſhal bring forth no fruit:* And alſo becauſe by their often whordoms, they diſable thēſelues for lawful generation: for hauing lauiſhly ſowne their corne in ſtrange fields, they haue nothing remaining but chaffe for their owne ſoile. Or if their familie be increaſed by ſuch vncleane whoredomes, they commonly prooue fire-brands in the houſe, and like *Abimelech* become wicked inſtruments, which bring the whole poſteritie to ruine and deſtruction.

Iob 31.9.

Hoſ.4.10.

Eccleſ. 23.25.

Iudg.9.5.

§. *Sect.* 3. *Fornicators ſin againſt the Church.*

Secondly, they ſinne againſt publicke ſocieties, and that both the Church and Common-wealth. They ſinne againſt the Church, by hindring as much as in them lieth the propagation thereof; for whereas the Lord hath ordained that the Church ſhould bee increaſed by an holie ſeede, borne in lawfull

lawfull matrimonie, as appeareth, Mal. 2. 15. their poſteri- Mal. 2. 15.
tie is a baſterdly broode, polluted with vncleanneſſe, euen in
their generation, which by the law of God might not come Deut. 23. 2.
into the congregation; and anſwerablie are excluded out of
the number of the inuiſible Church, vnleſſe the Lord extra-
ordinarilie, to ſhew the riches of his power and goodneſſe,
doe with his word and ſpirit ſanctifie and cleanſe them from
the impurity of their conception, and ſo admit them into the
number of his holy people. The which as it cānot be denied,
but that it is in ſome meaſure the ſtate and condition of all
the poſteritie of *Adam*; ſo muſt it alſo be granted, that it is
verified in the children of fornication, in an extraordinarie
and peculiar manner.

So alſo they ſin againſt the countrie and common-wealth, §. *Sect.* 4.
firſt, by polluting it, and by robbing it of good and honeſt ci- *Fornicators ſin*
tizens. For families being defiled, the common wealth cannot *againſt the*
be cleane, ſeeing they are the roote from which it ſpringeth; *countrie and*
the priuate Seminaries wherby the large orchard of the State *common-*
is ſtored and furniſhed, and as it were the particular members *wealth.*
of this great bodie. If therefore the bud and bloſſome bee
blaſted and corrupted in the familie, they will hardly euer
bring forth good fruite in the common-wealth; if the roote
be poiſoned, the tree cannot flouriſh, and if the particular
members be rotten and full of corruption, the bodie cannot
be whole and ſound. Beſides, as they defile the common-
wealth with ſin, ſo they make it grone vnder ȳ heauy waight
of Gods iudgements: for as the Prophet ſpeaketh, becauſe of
the fornications of the people the land mourneth, neither Ier. 23. 10.
taſting of any of Gods gratious benefits, whereby it might
be nouriſhed, nor clothing it ſelfe with her beautifull fruits,
as it were with her kingly coate of diuers colours, but ſitteth
in the darke, deſolate and forſaken, being depriued of the
comfortable beames of Gods fauour, which ſhould ripen all
her hopes. Yea and as it maketh the countrie liable to pri-
uatiue iudgements: ſo alſo to poſitiue plagues and puniſh-
ments, as wee may ſee by manie examples. When Sodome
and Gomorah were heated with luſt like a bakers ouen, as
the Prophet ſpeaketh, they inflamed Gods wrath, and were Hoſ. 7. 4.

deſtroyed with fire and brimſtone, which rained downe from heauen. The filthineſſe of the Canaanites cauſed the land to
Leuit. 18. 25. 28. ſpue out her inhabitants, and to become a pray to their conquering enemies. And when the Iſraelites could not be warned by their example for the ſame ſinne, the whole tribe of
Iud. 20. *Beniamin* was vtterly deſtroyed.

CHAP. VII.

That the fornicator ſinneth moſt grieuouſlie againſt himſelfe.

§. *Sect.* 1. *The fornicator ſinneth againſt his owne body, and that diuerſly.*

AND thus much haue I ſhewed that the fornicator in manie reſpects ſinneth againſt his neighbour. But as he ſinneth againſt others, ſo moſt hainouſlie againſt himſelfe, and that both againſt his ſeuerall parts, and alſo againſt his whole perſon. Hee ſinneth againſt his ſeuerall parts, both his bodie, and his ſoule; firſt againſt his owne bodie; for whereas *euery other ſinne that a*
1. Cor. 6. 18. *man doth is without the bodie, he that committeth fornication, ſinneth againſt his owne bodie.* As the Apoſtle ſaith, 1. Cor. 6. 18. that is, other ſinnes for the prepetrating of their wickedneſſe, doe abuſe ſome outward obiect as their inſtrument; but the fornicator abuſeth his owne bodie to this purpoſe.

And thus the fornicator ſinneth againſt his owne body diuerſlie: firſt, by diſhonouring of it, for he maketh it being the member of Chriſt, to become the member of an har-
Pro. 5. 8. 9. lot, and turneth the honourable Temple of the holy Ghoſt, into a filthie brothell and vncleane ſtewes. Secondlie, by de-
Mat. 15. 19. 20. Rom. 1. 24. filing of it; for as all other ſinnes doe pollute a man, ſo eſpecially the ſinne of whoredome, for it defileth not onely the perſon who committeth it, but he being defiled like a filthie leper, infecteth the aire with his breath, and polluteth the whole land where hee dwelleth, as appeareth, Leuit. 18. 25. 27. And hence it is, that howſoeuer all other ſinnes defile and pollute vs, yet theſe ſinnes of fornication and whoredome are by a certaine kind of eminencie called the ſinnes of vncleanneſſe and filthineſſe, becauſe they defile in a peculiar

liar and extraordinarie manner; and are alſo particularly oppoſed to ſanctification and holines, as being the ſinnes wherby they are moſt ſtained and deſtroyed. So 1. Theſ. 4. 3. *This is the will of God, euen your ſanctification, and that ye ſhould abſtaine from fornication.* 4. *That euerie one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honor,* 5. *and not in the luſt of concupiſcence.* Where the Apoſtle ſheweth, that ſanctification and fornication; holineſſe and honor, and the luſts of concupiſcence, cannot poſſibly dwell together, as being contraries without meane, and enemies which are vtterly vnreconciliable. Thirdly it diſableth and weakeneth the bodie, turning health into ſicknes, and many lothſome and pernicious diſeaſes, and ſtrength into impotencie and languiſhing faintneſſe; for the flame of luſt deuoureth and ſpendeth the vitall moiſture, and the vnnaturall fire of burning concupiſcence, conſumeth and extinguiſheth the naturall heat, which is the nurſe of ſtrength, and fountaine of life. So the wiſe man who was moſt beſotted with this follie, ſaith, that he who is addicted to this ſinne of vncleanneſſe *giueth his ſtrength vnto women*, Prou. 31. 3, and that hereby hee conſumeth his fleſh and his bodie, Prou. 5. 11. And in this reſpect our countriman *Beda* calleth it, *Dulce venenum, importuna lues, pernicioſa potio, quæ humanum corpus debilitat, & virilis animi robur enernat:* A ſweet poyſon, an vnſeaſonable conſumption, a pernicious potion, which diſableth mans body, and weakeneth the ſtrength of a manlie courage. 1. Theſ. 4. 3. Pro. 31. 3. Pro. 5. 11.

So alſo hee ſinneth grieuouſlie againſt his owne ſoule; for firſt he ſubiecteth theſe faculties of the ſoule, the reaſon and vnderſtanding, vnto the baſe and inferior faculties, the filthie luſts and vncleane affections; he vtterly infatuateth the vnderſtanding, and beſotteth the iudgement, ſo that they altogether faile, not onely in ſpirituall wiſedome, but alſo in the vſe of naturall reaſon and common ſenſe. So the Prophet *Hoſea* ſaith, that whoredome and drunkenneſſe ſteale away the heart: Hoſ. 4. 11. And the wiſe man affirmeth, that hee that *committeth whoredome with a woman, is deſtitute of vnderſtanding*, or as the words ſignifie, *without an heart*. Prou. 6. 32. and 7. 7. For they who haue ſuffred their minds to bee blindfolded §. *Sect.* 2. *The fornicator ſinneth againſt his ſoule.* Hoſ. 4. 11. Pro. 6. 32. and 7. 7.

ded with the loue of harlots, for the ſatisfying of their filthie luſts, runne deſperately, and as it were headlong into innumerable euils, hauing neither vnderſtanding to foreſee them, nor will to preuent them: they conſume their wealth in maintaining their harlots, and bring vpon themſelues vnpitied pouertie, and extreme want; they brand their name with the blacke marke of infamie and reproch, and loſe their credit and reputation among all the vertuous and religious; they are deafe vnto all admonition, and ſo blinded that they cannot diſcerne the ſhameleſſe behauiour, and impudent filthines of their ſtrumpets, but being beſotted in their loue, they are readie to iudge their vices vertues, and to giue vnto them the preheminence of all excellencie before all other. They become ſhameleſſe in all their courſes, thinking nothing ſo filthie which they may not vtter, nothing ſo beaſtly which they may not act; they ſpend their ſtrength, infect their bodies with odious diſeaſes, ſhorten the naturall courſe of life, and damne their owne ſoules. All which miſchieuous euils they vndergoe to ſatisfie their vncleane luſts, and to glut themſelues with a momentanie and beaſtly pleaſure. And this was the cauſe why *Venus*, the Idol of luſt, was among the Heathen called φιλόκλεπτις, a ſtealer of hearts; and *Cupid* was ſaid to bee blind, becauſe they who are poſſeſſed with this filthie luſt, loſe the light of their vnderſtanding, and the vſe of reaſon. Hence alſo it is, that the ſin of whoredome is in the Scriptures by a certaine kinde of eminencie called follie, and the fornicators fooles. So *Sichem* whē he defloured *Iacobs* daughter, is ſaid to haue committed follie in Iſrael; and *Thamar* diſſwading *Ammon* from a rape, ſaith, that thereby he ſhould become as one of the fooles in Iſrael. So the wiſe man rangeth the young fornicator in the rancke of fooles, Prou. 7. 7. *I ſaw among the fooles a young man*, &c. and leſt the title of follie ſhould not ſufficiently expreſſe his ſottiſhnes, he compareth him to *an oxe led to the ſlaughter*, therby implying that he was not onely a foole, but euen brutiſh in his folly.

Gen. 34. 7.

2. Sam. 13. 13.

verſ. 22.

And as the fornicator ſinneth againſt his owne ſoule, by beſotting and infatuating his vnderſtanding; ſo alſo by deſtroying

ſtroying it; for as the wiſe man ſaith, *hee that committeth whoredome with a woman, hee is deſtitute of vnderſtanding: hee that doth it, deſtroyeth his owne ſoule.* Pro.6.32. Pro.6.32.

But as the fornicator ſinneth againſt his ſeuerall parts; ſo alſo againſt his whole perſon, and that both in reſpect of this life, and alſo the life to come. In reſpect of this life he ſinneth againſt himſelfe, by ſtaining his good name with reproch and infamie: for he that committeth theſe ſinnes of vncleannes, *ſhall finde a wound and diſhonor, and his reproch ſhall neuer be put away*, as the wiſe man hath told vs, who approoued it for true, not onely by his doctrine, but alſo by his owne example; for the excellence of his wiſdom hath not to this day taken away the blemiſh of this follie, in his exceſſiue multiplying his wiues & concubines. The which alſo is continually verified in the experience of other men, who haue defiled themſelues with this vice; for howſoeuer the wound may be curable if they truly repent, and powre into it the precious balme of Chriſts blood; yet a ſcarre will euer remaine in their name and reputation; though God in his infinite mercie, after true conuerſion, caſteth their ſins behind his backe and will not remember them, yet are they ſeldome forgotten amongſt men. §. *Sect.* 3. *The fornicator ſtaineth his name with reproch and infamie.* Pro.6.33.

Secondly, whereas the Lord in their creation hath made them in his owne image, they by this ſinne transforme themſelues into the ſimilitude of beaſts; for of all other ſinnes, the ſinne of vncleannes is moſt ſenſuall and brutiſh; in which reſpect the fornicator in the Scriptures is compared to the brute creatures. So the wiſe man likeneth the fooliſh young man miſled by the harlot, vnto an oxe led to the ſlaughter, and to a bird haſting to the ſnare. The Prophet *Ieremie* compareth them to *pampred horſes, neying after their neighbours wife*. And in the law the whore and the dogge are coupled together, as fitly reſembling one another in their qualities and conditions. Yea in truth they are far more filthie in this kind then the beaſts themſelues; for they haue no other law to containe them, but their owne nature and ſenſuall appetite; and therefore they doe but their kind, and that for the moſt part moderately, in their due times and ſeaſons; where- §. *Sect.* 4. *Fornicators transforme themſelues into beaſts.* Pro.7.22. Ier.5.8. Deut.23.18.

as the fornicator hauing the law of God to restraine him, doth neuertheless not onely satisfie, but also glut nature, and wholly imployeth his wit and reason to strengthen him in his filthines by art, when the power and abilities of nature faile him.

§. Sect. 5. *Whoredome maketh a man vnexcusable.*

In respect of the life to come the fornicator sinneth against himselfe; first, because of all other sinnes, the sinne of whoredome maketh him most vnexcusable, when in the great day of the Lord he shall be called to a reckoning: for where as other sinnes may haue some colour of excuse, drawne either from vnauoidable necessitie, or want of conuenient meanes to shun them; the fornicator can haue no such pretence, because the Lord hath offred vnto him a remedie to preuent this sin, namely, lawfull mariage, whereby he may bee preserued from it; according to that, 1. Cor. 7. 2. *To auoide fornication let euerie man haue his wife, and let euerie woman haue her own husbād.* In which respect he is like vnto a thiefe which liueth by the common spoile, not for want, but when as hee may haue sufficient maintenance at his owne command by lawfull meanes; not for any vrgent necessitie, but for vaine and fooliſh curiositie: because *stollen waters are sweet, and the bread which is gotten guilefully hath a pleasant taste.* Neither let any man here obiect his pouertie and want of meanes to maintaine a wife, and such a charge as vsually accompanieth mariage; for seeing we cannot liue nor mooue, but by Gods blessing, we may more hopefully expect it, when we liue according to his holy ordinance, then when wee continue in sinne, and prouoke his wrath by the common breach of his commandements. But though hereby we should be brought into penurie; yet better it is to want wealth then a good conscience, and to liue in a poore estate in this life which is short and momentarie, hauing the assurance of Gods fauour, and hope of future glorie, then to haue the rich gluttons plentie here, to bestow vpon our carnall lusts, and afterwards to bee tortured in the euerlasting torments of hell fire.

1. Cor. 7. 2.

Prou. 9. 17.

Luk. 16.

§. Sect. 6. *The fornicator excludeth himselfe out of the ioyes of heauen, and plungeth body and soule headlong into hellish torments.*

Secondly, the fornicator liuing in his sin without repentance, excludeth himselfe out of the ioyes of heauen, and plungeth body and soule headlong into hellish torments.

Concerning

Concerning the former it is said, that no [a] vncleane thing shall euer enter into the ioyes of the new Ierusalem, and much lesse these who are defiled with the most polluting sins of fornication and vncleannes; that [b] whoremongers shal be excluded out of these eternall ioyes, and haue no part in this heauenly [c] inheritance prepared for the Saints, as appeareth by manifold testimonies of holy Scripture. And for the other, the Scriptures plainly testifie that whoremongers hold the direct course which leadeth into hell and euerlasting condemnation; so the wise man saith that the harlots *house tendeth to death, and that her guests are in the depth of hell.* And the holy Ghost plainely telleth vs, that amongst many other hainous sinners, the *whoremonger shall haue his part in the lake which burneth with fire and brimstone, which is the second death:* Apoc. 21.8. Now what desperate follie is this for a brutish pleasure which is vaine and momentany, to hazard the losse of the eternall ioyes of Gods kingdome? And for the quenching of their burning and beastly lust, to kindle not onely the flame of Gods wrath, but also the dreadful fire of hell, wherein they shall eternally bee tormented both in soule and bodie?

selfe out of the ioies of heauen; and casteth himselfe into hell.

[a] Apoc. 22.27. and [b] 22.15. [c] 1. Cor. 6.9. Gal. 5 19.21. Ephes. 5 5.

Prou. 2.18. and 7.27. and 9.18.

Apoc. 21.8.

Chap. VIII.

That fornication is the cause of many other grieuous sinnes.

§. *Sect.* 1. *That fornication is the cause of adulterie and all abominable vncleannesse.*

And thus haue I shewed that the fornicatour sinneth hainously, both in respect of God, his neighbour, and himselfe. Now I am further to proove, that as this sin of whoredome is in it selfe exceeding sinfull, so also it is the cause of diuers other grieuous sinnes: for when the conscience is defiled with this polluting sinne, it is made fit to admit and intertaine the foulest vices, and most enormous crimes, and such a large breach being made therein, it is easily ouerflowed and drowned with a flood of wickednesse. More especially, fornication is the cause of greater sinnes of the same kinde, as for example

of adulterie; for it is vſually ſeene by common experience, that a young fornicatour maketh an old adulterer, and hee who in the prime of his age maketh no conſcience of defiling his neighbours childe, ripening in wickedneſſe as hee ripeneth in yeeres, when he commeth to maturitie will make no conſcience of defiling his neighbours wife. So alſo it prepareth the way & maketh an eaſie entrance for inceſt, Sodomie, buggerie, & all manner of abominable filthines, which
Eph. 5. 3. euen corrupted nature is aſhamed to owne, and are not ſo much as to be named among Chriſtians, but with hatred and deteſtation. And this commeth to paſſe partly through the iuſt iudgement of God, who for their former filthineſſe, gi-
Rom. 1. ueth them vp to a reprobate ſenſe, and to the ſlauerie of their owne filthie affections and vnnaturall luſts, to runne on in their ſinne with greedineſſe to their vtter perdition; and partly through the nature of ſinne which is in continuall growth, and if it bee not nipped in the bud or ſprig, becommeth in ſhort time a tree of huge largenes; if it bee not cruſhed and killed in the ſhell, it will like the Cockatrice grow to ſuch a poiſonous nature, that it will kill with the very looke. The which as it is verified of all other, ſo eſpecially of theſe ſinnes of vncleannes. For after they are conceiued by naturall concupiſcence, and borne with delight, and nurſed with wantonnes, at laſt being fed with curioſitie as it were with their complete nouriſhment, they grow vnto vnnaturall ſhapes, and in the end become hidious monſters moſt vgly and abominable in the ſight of God and men. And laſtly, this commeth to paſſe through the cunning malice of our old enemie the diuell, who when hee cannot at the firſt thruſt into the doore of our harts & conſciences the greateſt ſins, doth make way & entrance for them by thoſe which are leſſe. Like vnto thoſe, who not being able by any poſſible meanes to thruſt the fruite into a glaſſe with a narrow mouth in his full ripenes, doe put it in when it is young and new knit, and ſo let it grow, being ſtill nouriſhed with the roote, vnto his naturall bignes, till it haue filled the glaſſe; whereby they make that eaſie by art which is impoſſible in nature. Or like vnto miſchieuous theeues, who intending to rob a houſe, and being vnable

vnable any otherwiſe to enter, doe thruſt into the window the leaſt of their companie, who being entred, openeth and giueth an eaſie ingreſſe and paſſage vnto thoſe who are of the largeſt ſtature. So this malicious gardener Satan, being not able to thruſt into our hearts and conſciences the euill fruit of ſinne in his full ripeneſſe, doth put it into them as it were in the bud, knowing that being nouriſhed with the malicious ſap, which is deriued from the roote of our naturall corruption, it will quickly grow to his full bigneſſe. And this arch-theefe the diuell intending to rob vs of the riches of Gods graces, and not being able to enter with his moſt enormous crimes, as it were his aſſociates of the greateſt ſize; doth firſt thruſt into our ſoules and conſciences his ſmaller ſins, the which being entred, open a large doore, and giue entrance vnto all manner outragious wickedneſſe.

Secondly, whoredome is oftentimes the cauſe of murther, and much bloodſhed, and that firſt in reſpect of the fornicatour himſelfe, who maketh a cleere paſſage vnto his wickedneſſe with the death and deſtruction of all thoſe who hinder or oppoſe againſt it; ſometimes by poiſon and ſecret trecherie; ſometimes by force and open violence. For the fire of luſt ſo inflameth mens hearts with deadly furie againſt thoſe who ſtand in the way and hinder the ſatisfying of their beaſtly deſires, that it wil no otherwiſe be quenched but with their blood. Of this wee haue an example in *Herodias*, who was ſo incenſed againſt *Iohn* the Baptiſt for ſpeaking againſt her filthineſſe, that in mortall reuenge ſhe preferred the cutting off his head before the halfe of *Herods* kingdome. Yea euen holy *Dauid* himſelfe after his heart was defiled with vncleane luſt, made way for the ſatisfying thereof, and the ſaluing of his credit, by the death of his innocent ſubiect; and he whoſe conſcience was ſo tender that hee would not drinke of the water of the well which was procured with the hazard and perill of his three Worthies liues, though hee were readie to faint with thirſt; had * afterwards his heart ſo hardened with vncleane luſts, that he thirſted after the blood of his faithfull ſeruant, and choſe rather to defile his ſoule and cõſcience with this abominable murther, then he would haue

§. *Sect.* 2. *Whoredome is oftentimes the cauſe of murther.*

Mar. 6.

2. Sam. 11.

* *For the ſtorie which is* 2. Sam. 23. 16. *is to be referred to that which is* 2. Sam. 5. 17. 18.

haue his filthie affections vnſatisfied. Secondly, it is a common cauſe of quarelling, brauling, fighting, and conſequently of bloodſhed and murther, amongſt thoſe who are corriuals in loue, or rather in beaſtly luſt; for the harlot like vnto the ſalt bitch intertaineth many louers, which like dogs are readie to ſnarle and teare one another in peeces, when the one hath the preheminence in her loue aboue the other, who ſcorneth to bee his equall. And laſtly, it incenſeth the parties kindred and friends who is abuſed vnto wrath, which vſually becommeth ſo vnreconcilable, becauſe the diſgrace redoundeth alſo vnto themſelues that nothing can appeaſe it, but the death of the partie who hath done this villanie. An example whereof we haue in *Ammon* murthered by *Abſolom* for deflouring his ſiſter, and in *Sichem*, who together with his father and the whole citie, were put to the ſword by *Iacobs* ſonnes, for abuſing *Dina*: and in the Beniamites whoſe tribe was almoſt rooted out, in reuenge of that villany which was offered to the Leuites concubine.

2. Sam. 13.

Gen. 34.

Iudg. 19. & 20.

§. *Sect.* 3. *Whoredome the cauſe of idolatrie.*

Laſtly, carnall whoredome is oftentimes a cauſe of ſpirituall fornication and idolatrie, as it is ſometimes alſo the fruit and effect thereof, for theſe two are ſeldome ſeuered, but as mutuall cauſes doe reciprocally produce one another. And this commeth to paſſe, partly becauſe the Lord giueth thoſe vp, who are polluted with vile affections, to blindnes of mind, whereby they are ſo infatuated, that they are readie in their ſuperſtitious deuotion to beleeue lies, and to be abuſed with ſtrong deluſions; and partly becauſe idolatrie commonly fauoureth, or at leaſt tollerateth fornication, and therefore the whoremonger fauoureth and approoueth idolatrie, which giueth him libertie to continue in his ſinne with ſecuritie of conſcience, as before I haue ſhewed in the example of the Papiſts. The like experience we haue in *Salomon*, who when he was by the allurements of ſtrange women drawne to be a whoremonger, was ſoone after perſwaded to become an idolater alſo; and hauing loſt his bodilie chaſtitie, hee within a while loſt the chaſtitie and cleanneſſe of ſoule, and after hee had broken the couenant of marriage, hee violated alſo his couenant which he had made with God.

Rom. 1.

Hoſ. 4. 14.

1. King. 11.

CHAP.

CHAP. IX.

That whoredome is the puniſhment of other ſinnes.

§. *Sect.* 1. *That whoredome is in it ſelfe the puniſhment of other ſinnes.*

BVt as whoredome is in it ſelfe a grieuous ſin, and the cauſe of much other wickedneſſe; ſo likewiſe it is accompanied with many grieuous puniſhments, and that both as it is in it ſelfe a puniſhment of other ſinnes, or as it is puniſhed by God with many fearefull iudgements. In it ſelfe it is the puniſhment of other wickedneſſe; for the harlot (as the Wiſe man ſaith) *is like a deepe pit of deſtruction; hee with whom the Lord is angrie,* (namely, for their other ſinnes) *ſhall fall therein:* as it is Prou. 22.14. and 23.27. So Eccleſ. 7.28. *I find more bitter then death, the woman, whoſe heart is as nets and ſnares, and her hands as bands; hee that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her.* By which places is implied, that whoredome is like a deepe pit or dungeon, into which ſinners fall in Gods iuſt diſpleaſure; and the harlot like a ſtrong and mercileſſe iaylour which holdeth men in thraldome (with whom God is angrie,) in the chaines of luſt; out of which they cannot, nor deſire not to eſcape. Yea in truth the fornicator is in farre worſe caſe then ſuch a miſerable captiue: for the dungeon taketh away the comfortable light of the Sun, and ſo depriueth him of the vſe of bodily ſight; but fornication blindeth the vnderſtanding which is the eie of the ſoule, and taketh away the light of reaſon, as hath been ſhewed. In the dungeon he is ſtripped of his goods, & liueth in penurie; but by this ſin the fornicator ſtrippeth himſelfe, and like an vnnatural theefe, robbeth and ſpoileth his own ſtate to beſtow it vpon harlots, til he be brought vnto extreame pouertie. Out of the dungeon the captiue cannot eſcape, though hee much deſire his libertie; out of this lothſome pit he will not eſcape, but remaineth a voluntarie ſlaue to an odious ſtrumpet, and his owne filthie luſts, till by death he is brought forth to the bar of Gods iudgemẽt, to receiue

Pro. 22.14. and 23.27. Eccl. 7.28.

ceiue the sentence of eternall condemnation.

§.*Sect.*2. *Whoredome is the punishment of idolatrie.* Rom.1.23.24.

More especiallie whoredome is the punishment of idolatrie, as it plainly appeareth Rom.1.23.24. For becausе the idolatrous Gentiles *turned the glory of the incorruptible God, into the similitude of the image of a corruptible man, and of birds and foure footed beasts, and of creeping things: therefore also God gaue them vp to their harts lusts, vnto vncleannesse, to defile their owne bodies betweene themselues*, &c. So becausе the Israelites went a whoring after idols; therfore ỹ Lord gaue ouer their daughters and spouses to their owne filthie lusts, to become harlots and whores, and would not restraine them from their whordomes by his fatherlie chastisements. Hos.4.12.13. The like experience we haue at this day in ỹ Papists, who becausе they are the most shamefull idolaters of the whole world, therefore being giuen vp of God to their owne vncleannesse, they doe also exceede in fornication, whoredome and filthie Sodomie; as the histories of all times doe plainely testifie, and as common fame at this day soundeth their infamie in this behalfe in euery mans eares.

Hos.4.12.13

§.*Sect.*3. *Whoredome is the punishment of the contempt of Gods word.*

Secondly, whoredome is inflicted as a punishment vpon those who are contemners of Gods word, and oppose themselues against the Preachers thereof; for becausе men will not suffer themselues to be guided with the light of Gods truth, therefore the Lord giueth ouer both them and theirs, to be blinded with their owne filthie lusts, and to be ouerruled and mislead by their vncleane passions, till they fall vnrecouerablie into the sinne of whoredome; and becausе they dishonour the Lord by despising his word, hee will cause their wiues and daughters to dishonour them with their fornications and adulterie. Of the former we haue an example in the Israelites, who when they most contemned Gods word and despised his Prophets, did also most exceede in filthie whoredome; and in the haters and persecutors of Gods true religion & faithfull seruants at this day, as namely, the Turks, Papists and Familists, who as they aboue all others contemne the pure and vndefiled word of God, so also are they of all other men most stained and defiled with whoredome, and all manner of vncleannesse, as not onlie Turkie with the large dominions

dominions thereof, but alſo Spaine and Italie doe ſufficiently teſtifie and prooue. Of the other we haue an example in *Amaziah* the Prieſt, who becauſe he deſpiſed Gods word, and oppoſed againſt the Prophet *Amos*, had this heauie puniſhment denounced againſt him: Amos 7.16. *Thou ſaiſt, Prophecie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhak.* 17. *Therefore thus ſaith the Lord, thy wife ſhall bee an harlot in the citie, &c.* Amos 7.16.

§. *Sect.* 4. *That whoredome is a feareſull puniſhment.*

And thus it appeareth that whoredome is the puniſhment of other ſinnes, and that no ſmall puniſhment, ſeeing thereby ſuch great ſinnes, as idolatrie and contempt of religion are puniſhed by the Lord who holdeth ſome proportion betweene the puniſhment and the ſinne. And as it is great in it ſelfe, ſo in this reſpect it is more grieuous, in that the whoremonger rather eſteemeth it his chiefe delight then his puniſhment, and ſo ſecurely continueth vnder the bondage of it and his other ſinnes, without ſenſe of ſmart, and conſequently without remorſe of conſcience; for when the paine of the puniſhment exceedeth not the pleaſure of the ſinne; the pleaſure doth more delight the malefactors, then the puniſhment doth terrifie them; whereof it commeth to paſſe that hauing a proſperous gale in their opinion to blow them on forwards in their euil courſes, they are giuen ouer to a reprobate mind, and continue in their ſinne without griefe or wearineſſe.

CHAP. X.

That whoredome is the cauſe of many grieuous puniſhments.

§. *Sect.* 1. *That God himſelfe puniſheth whoredome when men winke at it.*

BVt as whoredome is the puniſhment of other ſinnes; ſo alſo it ſelfe as a grieuous ſinne is puniſhed with Gods heauy iudgements. And becauſe men who are Gods deputies doe oftentimes winke at it, and careleſſely paſſe ouer the due executiõ of iuſtice in the puniſhment of this ſin; therefore the Lord oftentimes taketh the cauſe

into his owne hands, and proceedeth against these filthy persons, not onely as a Iudge and witnesse against them, but as the executioner of that iust sentence which himselfe hath pronounced. So he saith that he would come neere vnto the Israelites to iudgement, and be a swift witnesse against the whoremongers. Mal.3.5. and Heb.13.4, it is said that *whoremongers and adulterers, God himselfe will iudge.* Yea, so odious is this sinne in the sight of this vpright Iudge, that though he bee infinite in mercie, yet hee professeth that he could not in his iustice let this sinne goe vnpunished: Ier.5.7. *How shall I spare thee for this? thy children haue forsaken me,* &c. *And though I fed them to the full, yet they committed whoredome, and assembled themselues by companies in harlots houses,* &c. A notable example of this seuere execution of iustice for this sin, we haue Numb.25. where by Gods expresse commandement 24000. were slaughtered for committing whoredome with the daughters of Moab; and so the burning heate of their filthie lusts was quenched with a large streame of their owne blood.

Mal.3.5.
Heb.13.4.
Ier.5.7.
Numb.25.

§. *Sect.*2. *That God punisheth fornicators with pouertie and beggerie.*

But that we may descend to more particulars, the sinne of fornication is punished by God both in this life, and in the life to come. In this life the Lord inflicteth on it both priuate and publicke punishments. The punishments which are imposed vpon priuate men are either temporall or spirituall: The fornicatour is punished with temporall punishments both in his state, person and posteritie; in his state hee is punished with pouertie and extreme beggerie; for this burning lust is as a consuming fire, which deuoureth all the substance, and bringeth men of great wealth to such extreme penurie, that they are (as the Wise man saith) glad to beg a peece of bread. And this commeth to passe first and principally, because the curse of God is vpon his state and labours for this sinne, so that nothing he hath doth prosper, nothing he doth well succeedeth vnder his hand: and partly because his minde is so besotted with his filthie lusts, that hee neglecteth his state, not caring which end goes forward, so hee may enioy his beastly pleasure, and partly by reason that this sinne is exceeding costly, and though it be most base and brutish,

Prou.6.26.
Iob 24.18.
Psalm.127.1.2

tish, yet is compassed and bought at the highest prices. For much is spent vpon filthie bawdes and pandors, which are their instruments and factors which they vse for the compassing of their desires; much is consumed vpon their harlots in gifts and rewards, as money, apparell, iewels, ornaments, in musicke, dancing, reuelling, feasting and banquetting, all which is bestowed to please their strumpets, and to inflame their owne lusts, which naturally would soone languish and faint, if they were not reuiued, and anew reinforced by these incitements and prouocations, which are the fuell of lust whereby it is kindled and nourished. In all which respects the harlot is like vnto a bottomlesse gulph, into which men being carried with the tempestuous stormes of their owne lusts and passions, doe make shipwrack of their whole estate, they in the meane time being neuer the richer vpon whom it is bestowed. And this the Wise man obserued in his time: Prou.29.3. *He that feedeth harlots, wasteth his substance.* Neither is a wife, many children, and a great familie so chargeable as one harlot, nor so soone bring a man to want and miserie. For he that with the prodigall sonne doth banquet and reuell it among harlots, will within a while be glad to bee a fellow commoner with swine, and to make a hogstie his dining parlour. Prou.29.3. Luk.15.

Secondly, the fornicatour is punished in his person, and that diuersly, as first in his name; for as hee doth dishonour God many waies by his sinne, so doth the Lord cause him to be disgraced amongst men, and inflicteth vpon his name and credit such a deepe and incurable wound *of dishonour, that his reproch shall neuer be put away.* With this accordeth the saying of the sonne of Syrach, chap.9.9. *Euery woman that is an harlot shall be troden vnder foote as dung, of euery one that goeth by the way.* The which although it may seeme a small punishment to those who hauing set their credit to sale, are become shameless and impudent; yet it is farre otherwise with those who are of an ingenuous and honest disposition, who as they preferre their life before riches, so they make more precious account of their good name then of their liues, chu- §. *Sect.* 3. *God punisheth fornicators with infamie and discredit.* Prou.6.33. Eccles.9.9.

sing much rather to die, then to outliue their credit and reputation.

§ *Sect.* 4. *The fornicator is made a slaue to his owne lusts.*

Againe, the Lord punisheth the fornicatour, by making him a wretched slaue, not only vnto his owne vncleane lusts, but also to filthie harlots. For whereas the Lord hath appointed reason as the chiefe viceroy in the little world of man, whereby all his parts and members are to be ruled and gouerned, as it were obedient subiects; the fornicatour ioyning with his baseſt parts, euen his vncleane lusts, rebelleth against his lawfull Soueraigne, and thrusting reason out of his throne, subiecteth himselfe to be gouerned by his vnruly passions and filthie affections. In which vsurped tyrannie will only standeth for a law, and tumultuous lusts rule and mannage all things according to their owne appetite. Whereof it commeth to passe that there is nothing so abominable which is not thought tolerable, nothing so shamefull which will cause blushing, nothing so dishoneſt and outragious which they are not readie to act for the pleasing and satisfying of their lusts. For howsoeuer things were vnto them free and arbitrarie, before they had yeelded themselues as slaues to their vile affections, yet when they are once inthronized in their hearts, they tyrannically impose vpon them an vnresistable necessitie of obedience. To which purpose *Augustine* saith fitly, that, *Ex voluntate peruersa facta est libido, & dum seruitur libidini facta est consuetudo, & dum consuetudini non resistitur facta est necessitas*: Peruerse will turneth vnto vnbridled lust, and while lust is obeyed there groweth custome, and custome being not resisted becommeth necessitie.

Lib. Confess.

§ *Sect.* 5. *The fornicator becommeth a slaue to his harlots.*

And this slauerie vnto their owne lusts yeeldeth them ouer as vassals and bondslaues vnto another as base a bondage, euen the miserable thraldome of their filthie harlots, who whileſt vncleane affections and passions beare any sway in their deuoted vassals, hold them after a tyrannicall manner vnder the most slauish and base subiection. Her face is to her filthie louer his chiefe heauen; her smiles the sun-shine of all his comfort; her frownes like blacke clouds threatning a storme, and the storme shipwrack; her faire speeches like the

Syrens

Syrens songs rauish him with bewitching delight; her threats like dreadfull thunderclaps, or pearcing darts which wound euen to the very heart. Her command is his chiefe law, her displeasure his most intollerable punishment. If she calleth hee must come; if she sendeth, her very commaund addeth wings to his haste; if she biddeth depart, hee dare not abide in her companie, though a short absence seemeth vnto him a tedious banishment; if she biddeth stay, he remaineth vnder her arrest, and hath no libertie to depart. If she want, his purse must bee at her commandement; if she maligne, his person must bee exposed to all dangers in reuenge of her quarrell. That I may say nothing of his continuall hopes, feares, despaire, griefe, iealousies, quarrels, truces, wherewith he is no otherwise tormented, then if hee were daily vpon a torturing rack, sauing that himselfe chuseth his tormentor, and voluntarily indureth this hellish punishment. In which respect this sinne of vncleannes is by one compared *to an infernall fire, whose matter or nourishment is gluttonie and drunkennesse, the flame burning lust, the sparkles corrupt speeches and filthie communication, the smoke infamie and disgrace, the ashes vncleane filthinesse, and the end hell torments.*

Hierom. O ignis infernalis luxuria! cuius materia gula, &c.

Neither are base and effeminate men onely subiect to this tyrannical slauerie, but euen the most strong and valiant, the wisest and best qualified are in no better case, when they haue giuen themselues ouer to bee ruled with their filthie affections: for to say nothing of the thrice valiant *Hercules*, who hauing vanquished many monsters, was afterwards made through the violence of his lusts a base slaue to *Omphale*, and changed his club and lions skinne into a spindle and distaffe, receiuing his worke by taske among her maides; nor of *Sardanapalus* the great king of *Assyria*, who was so basely inthralled with his lusts, that he vsed to weare womens apparrell and to spinne amongst his harlots; the Scriptures themselues doe offer vnto vs two notable examples, the one of the strongest, the other of the wisest amongst meere men, who being first made slaues to their owne lusts, were afterwards subiected in the basest thraldome vnto their concubines and harlots. The strong *Sampson* who with the iaw bone of an

§. *Sect. 6.* *That the most vvise and valiant become slaues to their harlots, being first conquered vvith their owne lusts.*

asse slew a 1000. men, was so basely deuoted to the harlot *Dalilah*, that when he was bewitched with her allurements, he could not conceale from her his chiefe secret, which imported him no lesse then his life, though he had often experience of her treacherie & falsehood. And *Salomon* so much admired for his wisedome, was so besotted vpon his wiues and concubines, that they withdrew his heart from God, who had inriched him aboue all other with his gratious benefits, and inticed him to ioyne with them in their grosse idolatry. So that no strength is able to incounter the violence of these fleshly lusts; no wisdome can priuiledge men from being deluded and abused with the cunning wiles of these filthie harlots.

§. *Sect. 7.* *God punisheth the fornicators bodie vvith lothsome diseases.*

Thirdlie, God punisheth the fornicator in his bodie with grieuous sicknesses and lothsome diseases; for so wisely hath he ordred it by his wisdome and prouidence, that they who who will taste the honie of this sinne, shall also feele the sting of punishment; for it spendeth the vitall spirits, consumeth and extinguisheth the naturall heate and moisture, which are the onely preseruers of health, strength and life; whereof followeth the corruption of the blood, dissolution of the sinewes, rottennes of the marrow, aches in the ioynts, crudities in stomacke, paine in the head, lamenesse in the limnes, gouts, palsies, and innumerable diseases. Besides all which naturall and ordinarie sicknesses and infirmities, the Lord hath of late punished this sinne with that most lothsome and desperate disease, which is so odious euen to carnall men, that all nations are ashamed to owne it; whereof it is, that it is diuersly called by diuers people, as the Neapolitan, Indian and French disease, which was neuer heard of in the daies of our ancestours, till men in an vnusal manner multiplying their filthie lusts, the Lord not much aboue an hundred yeeres since, brought vpon them this vnusuall punishment, which is now growne almost as common as the sinne. The consideration whereof should moue all men, whose liues are more deere vnto them then their lusts, and whose health and strength is more valued then a short and brutish pleasure to leaue this sin, and loath these harlots; who in this respect may not vnfitly bee compared to sweete, but poysonous

nous potions, which delight in the taste, but kill in the digestion; or vnto bandogs, fauing that these hurt by fighting, they by fauning; these wound with biting, they with kissing and wanton dalliance. Or like the Iuie, which whileſt it seemeth louingly to imbrace the tree adioyning, sucketh from it the naturall sap and moisture, and so causeth it to rot and perish.

§. *Sect.* 8. *God punisheth fornicators in their posteritie.*

Lastly, as the Lord punisheth this sinne in the fornicators themselues in regard of their owne person, so also in respect of their posteritie. As sometimes he punisheth them with barrennesse, whereby their offspring is vtterly cut off, and as it were, dried in the spring, according to the saying of the Prophet, Hos. 4. 10. *They shall commit whoredome, and not increase.* Hos. 4. 10. Sometimes he visiteth the sinnes of these fornicators, in their vncleane issue, and pulleth them vp as soone as they begin to take roote, because such pernicious weedes are not fit to cumber his Church or common-wealth. In which respect *Iob* calleth whoredome, a *fire which deuoureth to destruction, and wholly rooteth out a mans increase.* With which accordeth the saying of the sonne of *Syrach*; namely, that the *harlots children shall not take roote, nor her branches bring footh fruite.* Iob 31. 12. Eccles. 23. 25. And if they liue and continue vpon the earth, the Lord commonly giueth them ouer to patrizate, and follow the father in his sinnes, so as vsually the whorish issue may bee no more easily knowne by resembling their parents in their face and countenance, then in their leaud liues and vnchaste conuersation.

Chap. XI.

Of the spirituall punishments which God inflicteth vpon fornicators.

§. *Sect.* 1. *God subiecteth fornicators to his fierce wrath.*

And these are the temporall punishments which are inflicted vpon fornicators, besides which the Lord imposeth vpon them many spirituall iudgements; as first he subiecteth them to his wrath and heauie displeasure, as the Apostle witnesseth, Ephes. 5. 3. 6. where he saith, that Ephes. 5. 3. 6.

for

for these sinnes of fornication, vncleannesse, and such enormous crimes, *commeth the wrath of God vpon the children of disobedience*; and therefore it behoueth vs to mortifie these earthly lusts, as he exhorteth vs, Col. 3. 5. 6, that we may not incurre the heauie displeasure of our dread Lord and Soueraigne; for if we feare to prouoke against vs the iust wrath of an earthly prince, because *in the light of his countenance is life, and his fauour is as a cloud of the latter raine*; whereas contrariwise *the feare of a king is like the roring of a lion, and his wrath is as the messengers of death*: then how much more should wee auoide those sinnes, which prouoke the heauie wrath of the king of kings, whose voice is like the dreadfull thunder, and whose wrath causeth death eternall of soule and bodie? If wee are loth to displease mortall men, from whom wee receiue worldly benefits, then how much more the euerliuing God, in whom wee liue, mooue, and haue our being; and from whom we expect all our good, both here in this life, and the life to come? and if wee feare to offend them who haue onely power to kill the bodie, and can go no further, then how should we tremble and quake to commit these sinnes of vncleannesse, whereby he is wrathfully incensed, who is able to destroy both bodie and soule in the fire of hell?

Col. 3. 5. 6.

Prou. 16. 14. 15. and 20. 2.

Act. 17. 28.

Matth. 10. 28.

§. *Sect.* 2. *God punisheth fornication with impenitency and hardnesse of heart.*

Secondly, the Lord vsually punisheth these sinnes of vncleannes with blindnes of minde, hardnes of heart, carnall securitie, and final impenitencie, wherby it commeth to passe that fornicators are hardly reclaimed from this vice, but being giuen vp to their owne vile lusts and affections, and vnto a reprobate minde, they continue in these sinnes not onely in their youth, but also in old age, and euen when their bodies are impotent and disabled, their minds are still vncleane, and their tongues are exercised in ribald and filthie speeches; so hard a thing it is to get out of the bondage of these fleshly lusts when once we are inchained with them. To this purpose the wise man saith, that *the harlots house tendeth to death, and her paths vnto the dead. All they that goe vnto her returne not againe, neither take they hold of the waies of life.* Prou. 2. 18. 19. And of this there may bee rendred diuers causes; as first, be-

Rom. 1. 26. 28.

cause

cause these sins of vncleannes do bring vpon him who is de- Pro.2.18.19.
filed with them such a blockish stupiditie and senseless sot- *The causes why fornication is accompanied with impenitencie.*
tishnes, that hee neuer thinketh of the foulnes of his sinne, nor of the manifold mischieses which doe accompanie it; neither yet is capable of any admonition or instruction from others, whereby he might be reclaimed; for when he is once bewitched with the Syren tunes of these inticing harlots, and hath receiued these poysonous potions of beastly pleasures, he presently loseth the vse of his reason and vnderstanding, and though hee retaineth still his outward shape, yet in his heart, affections, and inward faculties, hee is transformed into a brutish, or rather blockish creature, so that a man may as well with perswasion mooue a senseless stocke, or with reason dissuade a dog from following his salt bitches, as hee can by any waight of argument withdraw this walking blocke, and this talking beast from accompanying his wicked strumpets; for either the hidious noyse of his tumultuous lusts do make him deafe to all admonition, or these poysonous cups of filthie pleasure doe intoxicate his minde that hee vnderstandeth not what hee heareth, or finally the force of lust so violently transporteth his affections, and the harlots chaines of alluring inticements do so surely inthrall him, that if he heareth and vnderstandeth profitable admonitions and instructions, yet he regardeth them not, but cannot, or will not, or therfore cannot because he will not, leaue his sinne, to which as a voluntarie slaue he is subiected.

1. Because whoredome maketh men sottish.

A second cause of their impenitencie is, because their sinne §. *Sect.* 3.
is committed in secret, hauing no other witnesse of their fact but God, their owne conscience, and Satan who hath drawne them to this sinne. For as *Iob* saith; *The eye of the adulterer waiteth for the twilight, and saith, none eye shall see me, and disguiseth his face*: Iob.24.15: and hauing committed wickednesse, *he wipeth his mouth and saith, I haue not committed iniquitie*: as it is, Prou.30.20. Wherof it commeth to passe, that they securely goe forward in their sinne, because they want the ordinarie meanes which should bring them to amendment; for when as men know not their wickednesse, they cannot admonish or reproue them for it, nor cure the wounds

The second cause of the fornicators impenitencie; because his sin is committed in secret.
Pro.30.20.

which were neuer discouered, till they fester and rot in their corruptions; they are exempted from shame, the vsuall companion of sinne, and cause of sorrow, which oftentimes bringeth that repentance which is neuer to bee repented of. They are also hereby priuiledged from punishments inflicted by humane lawes, which are the cords of men that draw sinners vnto God, and such admonishers as will make the senses conceiue them, when the vnderstanding is besotted. But let such men know, that their secret acting of these workes of darkenesse will little auaile them; for what will it profit these offenders that other men are ignorant of their faults, when as they are knowne vnto their own consciences, who will beare witnesse against them, vnto God their Iudge, who will condemne them, and vnto Satan their accuser and executioner, who will torment them? What will it aduantage them to shun the shame of men, when as, at the great day of the Lord, their filthinesse being discouered, they shall be disgraced before God and the blessed Saints and Angels? What will it benefit them to haue escaped humane punishments, which might haue reformed them, and brought them to repentance, when as they shall eternally be tormented in hell fire without hope of deliuerance?

Psal. 139. 11. 12.
Pro. 5. 20.

§. *Sect.* 4. *The third cause of the fornicators impenitencie, is the sweetnesse of this sinne to his carnall appetites.*

The last cause of this impenitēcie is the sweetnes of the sin vnto a carnall appetite, and the great delight which worldly men take in perpetrating this wickednesse, which will hardly suffer them to be weaned from it, either with the bitternes of present euils, or with the apprehension of future punishments. For such neere correspondence and intimate friendship there is betweene the flesh, and these fleshly lusts, that the carnall man is ready to venture through fire and water, and to hazard health and wealth, life and lim, for the satisfying of his filthie pleasure: neither will hee easilie lose that which he hath so deerely bought, but will rather endure all extremities, then he will part with his sinne which is more deere and sweete vnto him then life it selfe. By all which it may plainely appeare, that these sinnes of vncleannesse are most pernicious vnto our bodies and soules, in that they continue vs in impenitencie which is the certaine forerunner of

eternall

eternall damnation; for howsoeuer the mercies of God are most large and infinite, yet are they neuer inlarged to those who continue in their sinnes; though the blood of Christ be of an inestimable value, yet it neuer procureth pardon for those who are still in loue with their wickednesse; and howsoeuer the promises of the Gospell are most generall and indefinite, yet are they alwaies limited and restrained with the condition of true repentance.

§. Sect. 5. *The fornicator is continually tormented with vexation and cause of griefe.*

Lastly, howsoeuer the fornicator is seldome troubled with any true sorrow for his sinne; yet doth he neuer want vexation and griefe in respect of the punishment which doth accompanie it. Before he committeth his sinne, hee is set vpon the racke of his owne inordinate lusts, which violently draw him to a resolution of perpetrating his filthinesse; after he is resolued, he is tormented with a multitude of vnrulie passions and affections, which drawing contrarie waies, diuersly distract him, and euen pull him asunder. One while he is vexed with vncertaine hopes, and another while with doubtfull feares; sometimes he is tormented with care how hee may compasse his desires, and sometimes with iealousies and suspitions of manifold mischiefes which may accompanie the fruition of his carnall ioyes. Now hee doubteth of his harlots loue, and wisheth a cleere passage in his suite, and soone after hee feareth his wish, in respect of the shame or punishment which may follow the atchieuing of his desires, if by any meanes his filthy fact be discouered and reuealed. Neither is hee in better case after his lusts are satisfied, but rather as his sinne which was but onely resolued on, is now aggrauated by the execution and fact, so also are his punishments in his soule and conscience intended and increased. For now the smoke which did arise from the flame of his lusts and darkened the eye of his vnderstanding being somewhat vanished, vpon the quenching of this fire, hee beginneth more cleerely to discerne the foulenesse of his fact, and his owne sottish follie, who for the inioying of a short and beastly pleasure, hath robbed his conscience of peace, and his heart of ioy, and cast himselfe into an inextricable labyrinth of manifold mischiefes; now his guiltie conscience maketh him

to be in continuall feare leſt his fact being diſcouered, his name ſhould be expoſed to infamie and reproch, and his perſon to the danger of the law; and this maketh him ſuſpitious of his friends, and fearefull of his enemies, if there bee but the leaſt ielouſie of any meanes, wherby his workes of darkeneſſe may be brought to light. And this *Iob* notably deſcribeth, Chap. 24. 16. *The whoremongers dig through houſes in the darke, which they marked for themſelues in the day, they know not the light.* 17. *But the morning is vnto them as the ſhadow of death: If one know them, they are in the terrors of the ſhadow of death.* Yea though they haue ſo ſecretly acted their wickedneſſe, that they are in this reſpect ſecure, being aſſured that they ſhall neuer bee diſcouered, yet if they bee not men of ſeared conſciences, they are contiuually haunted with terrors and troubles of mind, as it were with helliſh furies, when as being guiltie of theſe foule ſinnes, they conſider that their Iudge is alſo a witneſſe of their hidden actions, and that one day they ſhal be called to a reckoning, when as they can haue but little hope that it will goe well with them, ſeeing the ſentence of eternall death and condemnation is alreadie paſſed vpon them in his word which is his infallible truth, y admitteth of no change or alteration. Who therfore would for a brutiſh and momentanie delight pierce his conſcience with ſuch deepe wounds which are ſo long in healing, and bring ſuch continuall griefe and bitter torments before they can be cured? Who would at ſuch high rates (as the loſſe of Gods fauour, and the peace of their owne conſcience) buy either (at the beſt) continually cauſe of repentance, or otherwiſe the reſtleſſe feares, and torturing terrors of a guiltie ſoule, euen to the end of life, eſpecially conſidering, that theſe preſent terrors of conſcience, are but the beginnings of the eternall helliſh torments?

Iob 24.16.

1. Cor. 6. 9. 10. Apoc. 21. 8.

CHAP.

CHAP. XII.

Of the publicke punishments which the Lord inflicteth vpon the common-wealth for the sinne of whoredome.

AND these are the punishments which for the sin of whoredome are inflicted vpon priuate persons. Besides which the Lord imposeth manie heauie iudgements vpon the publicke state, and vpon the whole common-wealth: for where whoredome aboundeth, there the whole land mourneth, and being spoiled of her fruites, wherewith she should nourish her inhabitants, shee sitteth sorrowfull hanging downe the head, like a miserable mother, who being importuned for foode by her starued children, hath not any thing to giue them to satisfie their hunger, and preserue them from famishing. Sometimes the countrie is so grieuouslie sicke through the noisome humours and burthenous corruptions of vncleanneſſe, that it hath no other meanes to ease it selfe, but by vomiting out all the inhabitants, as appeareth in the example of the Cananits, Leuit. 18. 25. 28. sometimes when men neglect the punishment of these sinnes of vncleanneſſe, their cry ascendeth vp into heauen importuning the Lord to take extraordinarie vengeance, when ordinarie iustice is not executed; as we may see in the example of Sodom & Gomorrah, which were destroied with fire and brimstone that came downe from heauen. And sometime the heate of this filthie lust so inflameth the iust wrath of God, that nothing will appease and quench it, but a large streame of the offenders blood; as appeareth in the example of the Israelites, who for their spirituall and carnall whoredome with the Moabites were destroyed to the number of 24000. at one time; as appeareth Numb. 25. 9. And in the Beniamites who were almost all put to the sword for committing and defending these sinnes of vncleanneſſe. And also in the Sichemites, who for the filthines of their Lords son, in deflouring *Dinah, Iacobs*

§. *Sect.* 1. *That the common-wealth is diuersly punished for the sinne of whoredome.*

Ier. 23. 10.

Leu. 18. 25. 28.

Gen. 19.

Num. 25. 9.

Iud. 20

Gen. 34. *cobs* daughter were vtterly destroied. The which as it was a bloudie sinne in *Iacobs* sonnes, so no doubt it was a fearefull iudgement of God vpon that citie, the which hee hath left as an example vnto after ages, to shew how odious and abominable the sinnes of whoredome and vncleannesse are in his sight.

§. *Sect.* 2. *That loue to our countrie should make priuate men abhorre, and Magistrates punish this sinne of whoredome.*

The consideration whereof should both restraine priuate men from defiling themselues with the carnall filthinesse of their vncleane lusts, seeing thereby they not only bring so manifold mischiefes vpon their owne heads, but also make their deere countrie which hath giuen vnto them their first breath, and continuall maintenance, education and defence, liable vnto Gods fearefull plagues, which they should more tender and preciouslie esteeme, then either goods, lands, or life it selfe. As also it ought to moue Magistrates, who are appointed by God as his deputies on earth, ẏ in zeale for Gods glory, and loue to their country, they both make wholesome lawes, for the punishing and suppressing of these vices, and also see them duely executed, but inflicting iust and deserued punishments vpon the offenders; for where sinne is punished with ordinarie punishments, there the Lord seldome inflicteth his extraordinarie plagues; neither doth our Soueraigne Lord and supreame Iudge, take the execution of iustice into his owne hands, but when it is neglected by his inferiour and earthly officers. Whereas contrariwise when Magistrates sleepe and wincke at enormous crimes, then the Lord especially watcheth and beholdeth them; when as their sword of iustice most rusteth in the scabberd, then is the Lord most readie to draw out the terrible sword of his fearce vengeance, whereby he destroyeth both the wicked people and the negligent Magistrates.

CHAP.

CHAP. XIII.

Of the eternall punishments which God inflicteth vpon fornicators.

AND these are the temporall punishments which the Lord inflicteth both vpon priuate persons, and whole common-wealthes, for this sinne of whoredome; the which although they are many and grieuous, yet are they nothing in comparison of those eternall punishments which hee hath prepared for those who are guiltie of this crime in the life to come. For first, whereas our chiefe happinesse shall then principally consist in the fruition of God, because hee is infinite in all goodnesse and perfection, and in an vnspeakeable and vnmeasurable degree, comprehendeth in himselfe alone al that vertue, excellence, delight, comfort, and whatsoeuer good thing may be desired, either for the inflaming of our loue, or the perfecting of our ioy; with which if wee compare all the goodnesse and excellence of the creatures which either haue beene, are, or shall bee, they are altogether incomparably lesse, then the least drop in respect of the maine ocean, and then the smallest graine of sand in comparison of the whole globe of the earth: this sin of whordome doth exclude vs for euer out of his presence in which is fulnes of ioy, and casteth vs into an euerlasting banishment out of his heauenly kingdome. So the Apostle telleth vs: *That neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, &c. shall inherit the kingdome of God.* And that *dogs, inchanters, whoremongers, murtherers* and such outragious sinners, shall bee shut out of the gates of the new Ierusalem. If therefore banishment out of our earthly countrie bee accounted such a heauie punishment, that euery one carefully auoideth such faults as may deserue it, the which in truth in comparison, is but a temporarie changing of the place of our exile, the whole world being but a place of banishment from our heauenly countrie; how much more carefully should we auoide these

§. *Sect.* 1. 1 *God depriueth them for this sin of the ioyes of heauen.*

1. Cor. 6. 9.

Apoc. 22. 15.

these sinnes of vncleannes, which will cause vs to be eternally banished out of our heauenly countrie, which containeth in it such ioyes, that in respect thereof the most pleasant princely palace on earth, is but an irksome prison and most vncomfortable dungeon, and the greatest worldly ioyes that can be thought on, but like tedious griefes and bitter torments? If it be such a grieuous punishment to bee exiled out of our natiue soile into a forraine countrie, where perhaps wee shall haue not much lesse ioy and comfort, nor much more cause of griefe and sorrow, and where we shall spend (when it is at the longest) a momentarie, and (when it is at the best) a wretched and miserable life, and afterwards haue as readie and short a passage into our heauenly countrie, where all ioy and happinesse attend vs, as if we still remained at our natiue home: then how much more grieuous is it, to bee banished out of our new Ierusalem, where there is all comfort without mixture of discontent, and all blessednes without the least griefe or miserie, and that not for a momentanie life, but for euer and euer?

§. *Sect.* 2. *Fornicators shall be cast into hell fire.*

And yet this is but the one half of their miserie which they shall then indure. For well were it with them, if they might become like the beasts which perish, and that hauing lead a brutish life, they might also die a beastly death, feeling neither weale nor woe after their departure; but their condition shall be much more miserable; for as they shall lose the comfort of Gods presence, so they shall finde the horrour of the cursed fellowship with the diuels and damned spirits; as they shall be dispossessed and depriued of the ioyes of heauen, and of all that blessednesse which is prepared for the Saints, who haue kept their vessels in puritie and holinesse; so shall they haue their portion in the hellish torments, in vtter darknesse prepared for the diuell and his angels. For among many other wicked sinners, whoremongers shall haue their portion in the lake which burneth with fire and brimstone, which is the second death, as the holie Ghost telleth vs, Apoc. 21. 8. And therefore as one naile drieth out another, so should the remembrance of the fire of hell extinguish the flames of lusts kindled in mens hearts; and the consideration

Apoc. 21. 8.

of

of these intollerable and euerlasting torments, should restraine men from those short vaine and sensuall pleasures, which are the causes and forerunners of them. For as *Augustine* saith; *Citò præterit quod delectat, & permanet sine fine quod cruciat:* The pleasure of lust which for the time delighteth doth soone vanish, but the paines of hell into which they plunge vs, doe continue for euermore.

August. de bonest. mulier. Cap 3. Tom. 9.

CHAP. XIIII.

The obiection of fornicatours answered, who excuse their sinne vnder the pretence of marriage.

AND thus haue I shewed the manifold and grieuous punishments, which the Lord inflicteth vpon whoremongers and vncleane persons, both in this life and the life to come. Now in the last place it remaineth that I answer briefly an obiection or excuse, which is commonly made by fornicatours of the better sort, whereby they thinke themselues acquitted from the guilt of sinne, and priuiledged from all danger of punishment; namely, that they are purposed before they commit this follie, to marrie the partie whom they haue defiled, and so to make amends for the fault committed. To which I answer, that howsoeuer this is the best course which they can take after they haue fallen into this sinne, if it be ioyned with serious and sound repentance; yet it is no argument to incourage any to commit this wickednesse vnder this colour and pretence. For howsoeuer they be resolued to marrie the partie, yet in the meane while they grieuously sinne against God, themselues, the partie defiled, and the fruite of their owne bodie. They sinne against God not only by committing fornication, but also by making whoredome their passage and entrance into his holy ordinance of mariage, and so hauing offered their first fruits and the prime of their strength vnto Satan, and their owne filthie lusts, they reserue for God the remainder, and as it were their leauings.

They abuſe themſelues by imagining that they can by mariage ſatisfie for their ſinne, and ſo ſecurely paſſe it ouer without repentance; whereas in truth there is no other meanes to waſh their defiled bodies and ſoules from the pollution of their ſinne, but the precious blood of the immaculate Lambe Ieſus Chriſt. They depriue themſelues of all aſſurance and comfort of Gods bleſſing vpon their mariage into which they make ſuch a wicked entrance; for how can they hope for a good proceeding, where the beginning is ſo wicked and vnlawfull? how can they expect that God will build that houſe whoſe very foundation is laid in ſinne? that hee will make them a happie couple who were firſt ioyned in fornication? or cauſe her to become a vertuous wife vnto him, who hath alreadie abuſed her as his ſtrumpet? Againe, what greater iniurie can hee offer vnto her whom hee pretendeth chiefly to loue, ſeeing hee expoſeth her to the danger of perpetuall infamie and reproch? For who hath aſſured him that he ſhall liue to ſolemnize the promiſed mariage, eſpecially ſeeing the Lord might in his iuſtice preſently inflict death of bodie and ſoule for his ſinne? and if hee doe not, what doth he but die a fornicatour, and leaue her to liue a reputed harlot, by her owne deſert and others eſtimation? But though it ſhould be granted that he had procured from heauen a leaſe of his life, yet what wrong in the meane time doth hee offer her to whom he pretendeth mariage, ſeeing he maketh her his harlot before he maketh her his wife? and ſpoiling her of her honeſtie and virginitie, maketh her fit to enter into the ſtewes, before he admitteth her into the honourable bed of mariage? What iniurie is this to blemiſh her good name which he ſhould moſt honour? For howſoeuer hee hath by mariage cured the wound which hee hath made in her reputation, ſo as it is not mortall to her credit, yet there euer remaineth as it were a running iſſue of rumour, and infamie, or at leaſt a foule ſcarre (if euer it come to light) in others eſtimation, or (if it remaine ſecret) in their owne conſciences, which will euer after make them more iealous the one of the other. Finally, he ſinneth againſt the fruite of his owne bodie,

die, in that he begetteth it of the ſeede of fornication, imbaſing it in his conception, and marking it with the ſtampe of his ſinne, before it enioyeth the light of the Sunne.

Chap. XIIII.

Of the ſinne of Adulterie, and the hainouſneſſe thereof.

§. *Sect.* 1. *Of Adulterie, and the kinds thereof.*

And thus haue I intreated of the ſinne of fornication, which is that ſinne of vncleannes that is committed betweene ſingle or vnmarried perſons, and haue ſhewed the hainouſneſſe of it, and the grieuouſneſſe of the puniſhment which doth accompanie it. In the next place I am to ſpeake of the ſinne of adulterie, which is that vncleanneſſe that is committed by thoſe that are either married or betrothed; for the law of God as deepelie condemneth, and as ſeuerely puniſheth the latter as the former, as appeareth, Deut. 22. 22. 24. In which argument I will obſerue the ſame order which I did in the former, ſhewing firſt what it is, and the kinds thereof, the hainouſneſſe of the ſinne, and the grieuouſneſſe of the puniſhment. Adulterie is the defiling of anothers bed with the act of vncleanneſſe; as the name it ſelfe alſo ſignifieth; For it is called, *Adulterium, quaſi ad alterius thorum acceſſio.* The which ſinne is of two kinds: for either it is ſingle, or double adulterie. Single adulterie is that vncleanneſſe which is committed, either betweene a married man, and a ſingle woman, or a married woman with a ſingle man. Double, when as both the parties are married, who defile themſelues one with another.

Deut. 22. 22. 24.

§. *Sect.* 2. *That adultery is an hainous ſinne.*

Concerning the hainouſneſſe of which ſinnes I ſhall not neede to ſay much; for if the ſinne of ſimple fornication and whoredome bee ſo wicked and damnable, as before I haue ſhewed, then muſt it neceſſarilie follow that the ſinne of adulterie (which is a ſinne of the ſame kinde, but in a much higher degree of wickedneſſe) is a notorious crime and an horrible abomination, as the Scriptures alſo call it,

Leuit. 18. 20. 29
Ier. 7. 9 10.
Ezech. 22. 11.

which continually calles and cries at the throne of Gods iuſtice for fearefull vengeance vpon the offenders. And therefore leauing that which hath bin ſaid, concerning the greatneſſe of the ſinne of fornication, and the grieuouſneſſe of the puniſhment to be applied to this ſinne of adulterie, but with a great ouermeaſure, in as much as it farre exceedeth in a higher degree of wickedneſſe; I will content my ſelfe briefly to adde that which ſeemeth to bee more peculiar to this crime, both in reſpect of the ſinne, and the puniſhment due vnto it.

§. Sect. 3. *That the adulterer ſinneth againſt God, by violating his holy ordinance.*

Firſt then, the adulterer ſinneth in a peculiar manner againſt God, in that he doth in the higheſt degree violate his owne ordinance of marriage, which is moſt ancient, as being inſtituted of God in Paradiſe; moſt honourable, as challenging the Lord for the firſt author and ſolemnizer therof; and moſt holie and pure, as being inſtituted and ordained in the ſtate of innocencie; and ſince the fall, appointed as the ordinarie meanes to preſerue our bodies and ſoules in puritie and chaſtitie, vnſpotted and vndefiled. For whereas the Lord hath ordained, that by marriage there ſhould be ſuch a neere communion between the parties conioyned, that they ſhuld be no more two but one fleſh, in regard wherof a man ought to forſake father and mother, that he may cleaue to his wife, louing and cheriſhing her as being a part of himſelfe; and that to theſe ends, that they may bee preſerued from whoredome and all manner of vnlawfull luſts, procreate an holy ſeede, and be mutuall comforts one to another; the fornicator doth vtterly violate this holy ordinance; for he diſioyneth thoſe whom God hath conioyned, and breaketh the bond of holy marriage by ioyning himſelfe with an harlot, and becomming one fleſh with her, hee forſaketh his deere ſpouſe, for whoſe ſake he ſhould forſake father and mother, and adhereth to a filthie ſtrumpet; he loatheth his wife, and loueth his whore; he defileth his bodie and ſoule, created according to Gods image in holineſſe and purity, with whoredome and vncleanneſſe; he begetteth an vnholy ſeede and baſterdly brood, and becommeth vnto his wife, of a chiefe comforter, a moſt grieuous tormentor, filling her heart with griefe

griefe and iealouſie, and her face with ſhame, when ſhe ſeeth her ſelfe reiected, and ſet at naught.

Secondly, the adulterer ſinneth againſt God, by breaking the couenant of the Lord, which was made at the ſolemnizing of their mariage. For then they do not only make a mutual contract one with another, ẏ they wil faithfully obſerue marriage fidelitie and loue betweene themſelues; but alſo they make a couenant with God in his preſence, and in the face of his holy aſſemblie, that they will performe this vow and promiſe betweene them made: and therefore when they violate this holie contract, they doe not onely treacherouſly breake their promiſe made one to another, but alſo their couenant made with God. As appeareth plainly, Prou. 2. 17. whereas he ſaith, that the adultreſſe who *forſaketh the guide of her youth, doth therein forget the couenant of her God.* Whereby they offer great iniurie vnto the Lord; ſeeing when a couenant is violated, the wrong redoundeth not only to him whom it directly concerneth, but alſo vnto him, in whoſe name the couenant is made and concluded.

§. *Sect.* 4.

2. *He offendeth God by breaking his couenant of marriage.*

Prou. 2. 17.

CHAP. XV.

That the adulterer ſinneth grieuouſlie againſt his neighbour.

AND as they ſinne hainouſlie againſt God, ſo alſo againſt their neighbour; and firſt againſt the partie whoſe yokefellow they defile; for they brande his name with ignominie and reproch, becauſe in regard of that neere vnion which is betweene married perſons, the diſgrace and diſcredit which of right belongeth to the wife, redoundeth alſo vnto her huſband, who is as it were the better part of her ſelfe. Of which we haue common experience in our owne countrie by thoſe diſgracefull nick-names which are vſually, though vnworthilie, giuen to the innocent partie.

§. *Sect.* 1.

1. *He ſinneth againſt him whoſe wife hee defileth: 1. By diſgracing him.*

So alſo they commit againſt their neighbour the moſt diuelliſh deceit and notorious theft that can be imagined; for

9. *Sect.* 2. 2. *He committeth againſt him diueliſh deceit, and notorious theft.*

they, like Satan himſelfe, ſow in his choiſeſt ground ſuch curſed weedes, that they are aſhamed to reape, or owne in the time of harueſt; and graft into his beſt valued ſtocke wilde and wicked imps, which hee carefully nouriſheth as though they were his owne handy-worke, vntill their wicked and vnnaturall fruites diſcouer them to be none of his. They cuckow-like lay their filthy egges in anothers neſt, making him to loue, cheriſh, and nouriſh it, as if it were his owne iſſue, till being growne to ſome bigneſſe, it vnnaturally ſeeketh to deſtroy the nurſe, and vtterly ruinateth his whole poſteritie. In a word, they theeuiſhly thruſt their owne baſtardly broode into another mans poſſeſſions, cauſing him to receiue the portion of a childe from him, who is not his father, and to ſhare the inheritance among them who are not his brethren. And that which is worſt of al, through this deceit they make the innocent partie to carke and care, to ſpend his ſweate, and to ſpare from his owne backe and bellie, that in the end hee may beſtow the fruite of his labours, to maintaine and prouide for ſuch an one, as is not only a ſtranger, but the iſſue of his mortall enemie, who aboue all men liuing hath moſt diſgraced and abuſed him. And yet this is not the worſt kind of theft which the adulterer vſeth; for hee not only ſpoileth his neighbor of his common and ordinarie goods, the which loſſe hee might recompence with a proportionable ſatisfaction; but hee alſo robbeth him of his chiefe treaſure, and moſt eſteemed iewell, the hart, loue and affection of his wife, the which wrong hee can neuer recompence though hee ſhould beſtow vpon him his whole eſtate, nor mitigate his raging iealouſie, breathing nothing but reuenge, if euer hee come to the knowledge thereof, though hee ſhould inrich him with his gifts. *For* (as the Wiſe man ſaith) *iealouſie is the rage of a man, therefore he will not ſpare in the day of vengeance. He cannot endure the ſight of any ranſome, neither will hee be appeaſed though thou augment the gifts.* Prou. 6. 34. 35.

Iudg. 9.

Prou. 6. 34. 35.

§. *Sect.* 3. *The adulterer oftentimes plaieth the murtherer.*

Finally, as the adulterer plaieth the theefe againſt his neighbour, in robbing him of his goods; ſo oftentimes hee plaieth the tragicall part of a bloodie murtherer, in ſpoiling him of his life: for being inwardly tormented with the raging

ging flames of luſt, at firſt he is thereby vrged to thruſt in as an vniuſt ſharer in another mans right; but being intruded hee doth not ſo content himſelfe, but ſcorning to haue any copartner or corriuall in his loue, hee laboureth to haue the intire intereſt and to become the ſole owner of his delights. And becauſe the husband of his harlot ſtandeth in his way and croſſeth his deſires, hee ſeeketh by all meanes to bring him to deſtruction, both by open violence, if the law doe not reſtraine him, and by ſecret trecherie. As wee may ſee in the example of *Dauid*, who, that hee might enioy his loue, and hide his ſhame, murthered *Vriah* his faithfull ſeruant. 2. Sam 11.

§. *Sect.* 4. *2. The adulterer ſinneth grieuouſlie againſt his owne yoke-fellow.*

Secondly, the adulterer or adultereſſe ſinne grieuouſly againſt their owne yoke-fellow, either wife, or husband; for firſt they breake the couenant of mariage made betweene them in the preſence of God, and in the ſight of his congregation: for whereas they haue obliged themſelues one to the other, that they will obſerue and keepe mariage fidelitie, and reſerue their bodies chaſt and vndefiled for one anothers peculiar vſe; they trecherouſly violate this their promiſe, and defile their bodies with ſtrange luſts, making them to become more fit gueſts for a filthie brothell, then for the honourable bed of mariage. Whereas they mutually promiſed mariage loue, which farre ſurpaſſeth the loue of parents towards their children, both in excellencie and in proprietie, they fixe their loue vpon ſtrangers, and loath their yoke-fellowes, as if they were their mortall enemies. Neither is it poſſible that the adulterous wife ſhould loue her husband, when ſhe is beſotted with the loue of her filthie copes-mate, nor for an adulterer to loue his wife, when he is intangled in the harlots ſnares, and carried away with her bewitching allurements. And this is that breach of couenant which the Lord laieth to the Iſraelites charge as a grieuous ſinne: Mal. 2.14. *The Lord hath been witneſſe betweene thee, and the wife of thy youth, againſt whom thou haſt tranſgreſſed, yet is ſhe thy companion, and the wife of thy couenant.* Mal. 2. 14.

§. *Sect.* 5. *Adulterers rob their yoke fellow of their goods.*

Secondly, whereas by mariage there is alſo a communion of their goods and perſons, by vertue whereof they haue iuſt intereſt

intereſt and proprietie both in their ſtates and bodies, the adulterers do robbe their yoke-fellow of their right; for firſt the adulterous husband ſpendeth his ſubſtance in maintaining his harlot, and in nouriſhing and bringing vp his adulterous broode; whereby hee impoueriſheth his wife, and bringeth her vnto want and miſerie, either becauſe of the inſufficiencie of his eſtate to maintaine both his harlot, and his owne charge; or through the hardnes of his heart, and want of loue to his own ſpouſe; for it is the vſuall fruite of whoredome and adulterie, to make a man prodigall abroad, and niggardly at home, bountifull to his harlot, and all that belong vnto her; and miſerably neere, and ſordidous, to his wife, and his lawfull begotten children. So alſo the adulterous wife robbeth her husband, not onely by catching and purloining all ſhe may from him, to beſtow vpon her louers; but alſo in bringing into his familie an adulterous iſſue, who deuoure the fruite of his labours, and confuſedly diuide his ſubſtance and patrimonie amongſt his owne children. In which reſpect the adulterie of the wife is more pernicious then of the husband, becauſe it is accompanied with more abominable deceit, no man being able, who hath an harlot to his wife, to know his owne children, from the children of a ſtranger, whereby hee is compelled to nouriſh his enemies, for feare of deſtroying his chiefeſt friends; and to giue inheritance to the children of fornication, leſt otherwiſe through his ignorance he may perchance diſinherit the lawfull fruite of his owne bodie.

§. *Sect. 6.*

Adulterers rob their yoke-fellow of their heart and affection.

Laſtly, the adulterer or adultreſſe rob their wife or husband of their moſt valued right, namely, their hart, affection, and the vſe of their bodie, of which there is by vertue of mariage a communion in reſpect of one another, and a peculiar and incommunicable proprietie, in reſpect of all other perſons in the world. So the Apoſtle ſaith, 1.Cor.7.4. *The wife hath not the power of her owne bodie, but the huſband: and likewiſe the huſband hath not the power of his owne bodie, but the wife.* And therefore in adulterie there is alſo included the groſſeſt, and moſt pernicious kinde of theft, ſeeing married

1.Cor.7.4.

perſons

perſons liuing in this ſinne are not only theeues of goods, but man-ſtealers and theeues of the bodie and perſon; which is of much greater value.

Thirdly and laſtly, the adulterer in a peculiar manner ſinneth againſt his owne familie, both by vtter neglecting of it, all his thoughts, endeuours, and imployments, being wholly taken vp by his harlot; ſo as he hath neither leiſure nor pleaſure, either to ſpend his time in the honeſt workes of his calling, whereby he may maintaine his charge, or with any wiſe prouidence diſpoſe of that which he alreadie hath; whereby he runneth into wilfull beggerie, not caring which end goeth forward, and maketh all his familie to partake of the fruit of his ſinne, and feele the like want and miſerie. And alſo by bringing Gods iudgements and heauie puniſhments vpon the whole houſe, for his ſinne, whereby it is deſtroyed and brought to nought. For this ſinne of whoredome is *a fire that ſhall deuoure vnto deſtruction, and which ſhall roote out all the adulterers increaſe*, as *Iob* ſpeaketh, chap. 31.14. Iob 31.14.

§. *Sect.* 7. *The adulterer ſinneth againſt his owne familie.*

But as the adulterer ſinneth againſt others, ſo moſt grieuouſly againſt himſelfe, in that he not only defileth his bodie and ſoule with this abominable filthines, but alſo woundeth his conſcience with a ſinne, which as it is in it ſelfe very hainous, ſo likewiſe of all other ſinnes moſt vnexcuſable; ſeeing the Lord hath not only prouided a remedie againſt this ſin, but alſo hath in mercie granted vnto him the vſe and fruition of it, namely, lawfull mariage. For why ſhould hee ſteale of his neighbour that hath plentie of water in his owne ceſterne? as the Wiſe man ſpeaketh. Why ſhould hee delight himſelfe in vnlawfull luſts with a ſtranger, vnto whom God hath giuen a wife in whom hee may reioyce, as being neere vnto him, euen as a part of himſelfe; and who may bee vnto him (if the fault be not his owne either in his choice, or vſe) *as the louing Hinde and pleaſant Roe; whoſe breaſts may ſatisfie him at all times, and in whoſe loue he may delight continually.* Whereby it appeareth that the adulterer is a wilfull theefe, who ſtealeth not vpon neceſſitie, but through curious wantonneſſe, like a rich miſer who hauing plentie of gold at his owne command, ſteales from his neighbour braſſe or copper. Prou. 5.15.19. Prou. 5.19.

§. *Sect.* 8. *That adulterers ſinne moſt grieuouſlie againſt themſelues.*

And this is that argument which the holy Ghost vseth to aggrauate the sinne of adulterie, farre aboue the sinne of theft: *Men* (saith he) *doe not despise a theefe when he stealeth to satisfie his soule, because he is hungrie,* &c. *But he that committeth adulterie with a woman he is destitute of vnderstanding: he that doth it, destroyeth his owne soule.* Prou.6.30.32.

Prou.6.30.32

CHAP. XVI.

Of the punishment of Adulterie.

§. *Sect.* 1. *That by the law of God adulterie was punished with death.*

AND thus haue I shewed that adulterie is a grieuous sinne. The consideration whereof should bee an effectuall argument to restraine all men from falling into it; for if euery ordinarie sinne deserueth Gods anger and eternall condemnation, then what fierce wrath and deepe condemnation is due vnto them, who make no conscience of committing these sinnes, which are so capitall and hainous? But because many secure worldlings make light account of the heauiest burthen of sinne, and care little for prouoking Gods wrath, so they may securely enioy their carnall pleasures; therefore in the next place I will also shew how fearefully this sinne is punished, and that both in this life, and the life to come. In this life the punishment of adulterie is either ordinarie, or extraordinarie. The ordinarie punishment which by the law of God is to be inflicted vpon adulterers, is death it selfe, as appeareth, Leuit.20.10. *The man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and adultereſſe shall die the death.* So Deut.22.22. *If a man be found lying with a woman married to a man, then they shall dye euen both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.* The which law was executed with the greatest seueritie among the people of God by his owne expresse appointment; for whereas other crimes were not punished with death, vnlesse the party were conuicted by the direct testimonie of two witnesses at the least, the Lord permitted the iealous husband to make

Leuit.20.10.

Deut.22.22.

make a speciall triall of his wiues chastitie and honestie; and gaue vnto him an extraordinary, and most admirable meanes for the conuincing her (if she were guiltie) of her sinne when no witnesses could bee produced; namely, that shee should drinke of the cursed water, which should not hurt her being innocent, but rather should make her fruitfull; but if shee were guiltie, then vpon the drinking thereof, her bellie should swell, and her thigh rot, and so the woman should be accursed among her people, Num.5.14.15.27.28. So that rather then the Lord would haue this hainous sinne of adulterie goe vnpunished, he would himselfe after this wonderfull manner discouer and punish it. Numb.5. 14.27.

Now this punishment of adulterie by death, seemeth to be not a meere iudiciall law, which was proper and peculiar to the common-wealth of Israel, but a law of common equity, which bindeth and holdeth in subiection all nations vnto it. First, because long before the iudiciall law was giuen, the same punishment was inflicted vpon adulterers, as appeareth by *Iuda* his sentence against his daughter in law *Thamar*, namely, that because being espoused to his sonne, shee had plaied the harlot, she should be burnt to death. So when *Abimilech* being a king had no superiour to execute this law vpon him, the Lord himselfe threatneth death against him if he abused *Sara Abrahams* wife. The same punishment also *Abimilech* threatneth against any of his people without exception that should touch *Isaacs* wife. Secondly, because the Heathens themselues who had not *Moses* law, by the light of nature inflicted the punishment of death vpon adulterers, whereby it appeareth that it is not iudiciall, but morall and perpetuall, seeing it was common to the Iewes and Gentils. So *Nebuchadnezzar* caused those two adulterous Prophets, *Zedechias* and *Achab*, to bee burnt with fire, as the Prophet foretelleth, Ier.29.22.23. So *Saletus* Prince of Crotone a citie of Greece, enacted a law, that adulterers should be burnt to death. By *Draco* his law likewise the same punishment was inflicted vpon the like offenders. In like manner this sin was capital among the Arabians, as *Eusebius* recordeth. And so also among the Gothes, as *Procopius* writeth. Finallie, among

§. *Sect.* 2. *That the punishment of adulterie by death, is a law of common equitie.*

Gen.38.24.

Gen.20.3.7.

Gen.26.11.

Ier. 29.22.23.

Lucianus.

Strab. geograph. lib. 16.

Euseb. de præparat. Euangel. lib 6. cap.8.

Alex. ab Alex. lib.4.cap.1.

Lib 1. bel. Goth.

mong the Romans adulterie was punished with death, both by the twelue tables, and by their law called *lex Iulia*, which was made by *Augustus Cæsar*.

Other nations which did not inflict death vpon the adulterers, punished them with tortures, as bitter as death. The Egyptians decreed that ỹ nose of the adultresse should be cut off, and that the adulterer should bee beaten with a 1000. stripes, almost vnto death. *Zaleucus* King of the Locrenses made a law that the adulterer should lose both his eies: which law when his owne sonne transgressed, notwithstanding, that the people being inclined to pitie, would haue had his fault remitted, he would not condescend, but caused one of his owne, and one of his sonnes eies to be pulled out. Among the Germans, as *Cornelius Tacitus* recordeth, the adultres being stripped naked before her kindred and friends, had first her haire cut off, and afterwards was beaten with cudgels through the towne by her husband.

Diodor. Sic. lib. 1. cap. 6.

Ælian. in varia hist. lib. 13.

§. *Sect.* 3. *An obiection answered.*

By all which it appeareth, that euen by the light of nature, adultery in all ages hath bin condemned & punished as a capitall crime, and consequently that this punishment among the Iewes was not meerely iudiciall, but morall and of common equitie. Neither is that obiection of any force, that our Sauiour Christ refused to condemne the woman taken in adulterie, seeing hee came into the world not to execute the office of an earthlie Iudge, but of a Mediatour who should from God procure the pardon of our sinnes; he came not to condemne, but to saue, and to giue his life a ransome for manie; againe, whereas our Sauiour asketh the woman if any man had condemned her according to the law in that case prouided, it seemeth thereby that if the sentence of death had been lawfully passed against her, he would not haue repealed it; for he came not to violate the law, but to fulfill it.

§. *Sect.* 4. *That Magistrates ought to punish this sinne of adulterie with all seuerite.*

And therefore our Christian Magistrates are to be exhorted, that they would not lightly account of this sinne of whoredome, which the law of God and the law of nations, hath condemned as capitall; but that they would enact seuere lawes for the punishment of this sinne, which is so abo-

minable

minable vnto God, and so pernicious vnto humane societie; otherwise the guilt thereof will lie heauie vpon the land, and prouoke the Lord in his iust displeasure, not only to punish them and the whole country for their negligence and remisnesse, but also to take vengeance of the offenders himselfe by his extraordinarie iudgements, when ordinarie punishments are not inflicted. For when Magistrates neglect their dutie in punishing this sinne, then the Lord will take the sword of iustice into his owne hand, according to that, Heb.13.4. *Whoremongers and adulterers God will iudge.* So he saith, Mal. 3.5. that himselfe would come neere vnto the people of *Iuda* in iudgement, and would be a swift witnesse against the adulterers: and Ier.5.7.8.9. he professeth that in his iustice he could not spare them who were guiltie of this sinne of whoredome, but would visit them, and be auenged on them for this and such other abominations. As therefore it is impossible for a man to take fire into his bosome, or to walke vpon the hot coales and not be burnt; so impossible is it, that a man should defile his neighbours wife, and be acquitted of the Lord as innocent, as the Wise man telleth vs: Prou. 6.27.29.

Deut.22.22. Ezech.22.11. Heb.13.4. Mal.3.5. Ier.5.7.8. Prou. 6.27.29.

§. *Sect.* 5. *God punisheth adulterie by the lawe of requitall.*

Now the punishments which the Lord vsually inflicteth vpon adulterers in this life, are not only the same which hee inflicteth vpon fornicators, of which I haue alreadie spoken, as pouertie, infamie, slauerie to their lusts and harlots, lothsome diseases, impenitencie and such like, the which the Lord encreaseth according to the rule of his iustice in a due proportion to their sinne, and causeth them to light much more heauily vpon the adulterer then vpon the fornicator, in as much as hee much more hainously offendeth; but also with some peculiar punishments which are more proper to this sinne. As first hee punisheth adulterie by the law of requitall, and as they defile other mens wiues, so hee suffereth other men to abuse theirs with the like filthines and vncleanesse. And this is that punishment which the Lord threatned against *Dauid*, and afterwards inflicted vpon him for his adulterie with *Vriahs* wife, 2 Sam.12.11. *Thus saith the Lord, Behold,*

2.Sam.12.11. and 16.22.

Behold, I will raise vp euill against thee out of thine owne house, and will take thy wiues before thine eies, and giue them vnto thine neighbour, and he shall lie with thy wiues in the sight of this sunne. The which was accordingly executed, as appeareth, 2.Sam. 16.22. And this iudgement *Iob* to approoue his innocencie in this behalfe, imprecateth against himselfe if he had at anie time polluted himselfe and his neighbours wife with this sin:

Iob 31.9.10. Iob 31.9.10. *If mine heart hath been deceiued with a woman, or if I haue laid waite at the doore of my neighbour; let my wife grinde vnto another man, and let other men bow downe vpon her.*

§.*Sect.6.* *God punisheth adulterie with his heauie curse.*

Secondly, the Lord punisheth this hainous sinne, with his heauie curse and malediction, for howsoeuer the curse of the law belongeth generally to all transgressors, yet in some speciall manner it is denounced against this sinne of Adulterie; and therefore the Prophet foretelleth, that when they of the captiuitie of *Iudah* should take vp a fearefull curse against any, it should bee in this forme, that the Lord would make them like vnto *Zedechiah* and like *Ahab*, two notable adulterers; as appeareth, Ier.29.22. So the Lord saith in his law, that when the adulteres had drunke the cursed water, *it should be turned into bitternesse, and cause her bellie to swell, and her thighe to rot, and the woman should be accursed among her people:* as it is Numb.5.27.

Gal.3.10.

Ier.29.22.

Numb.5.27.

§.*Sect.7.* *The punishment of adulterie in the life to come.*

But howsoeuer the Lord, to shew the riches of his mercie to all repentant sinners, and to make the impenitent much more vnexcusable, doth sometimes forbeare to inflict these punishments vpon adulterers in this life, yet will hee most surely, and most seuerely punish them in the life to come. For if fornicators shall be depriued of the ioyes of heauen, and haue their portion in hell fire, euen in the lake which burneth with fire and brimstone, as before I haue shewed; then surely the adulterers, whose sinne is much more vnexcusable and hainous, shall be plunged into a farre deeper degree of condemnation, and be much more exquisitely tormented in those hellish torments. And these are those intollerable and eternall punishments, which are in so many places of the holy Scriptures

Scriptures denounced againſt adulterers, ſome whereof I will annex, that who ſo wil may ſearch and examine them. 1. Cor. 6.9.10. Gal. 5.19.21. Epheſ. 5.5. Apoc. 21.8. and 22.15.

CHAP. XVII.

Of the meanes whereby we may be preſerued from whoredome.

AND thus haue I ſpoken of the ſinnes of vncleanneſſe, both of fornication, which is that filthineſſe that is committed betweene ſingle perſons; and of adulterie, which is committed betweene married folkes; and haue prooued that they are not only hainous ſins, but alſo that they are attended vpon with innumerable miſchiefes, and puniſhed with fearefull puniſhments both in this life, and the life to come. Now in the laſt place I will ſet downe ſome meanes, whereby wee may be the better inabled to preſerue our bodies in puritie and chaſtitie, and bee either reſtrained or reclaimed from whoredome and vncleanneſſe. The which meanes are either common preſeruatiues from all manner of filthie luſts, or more proper remedies againſt adulterie. Concerning the former, if we would be preſerued from whoredome and all manner of filthineſſe, it behoooueth vs firſt to reclaime our willes, and to worke in our hearts and affections an vtter hatred and deteſtation of this ſin, ſo as we may deſire nothing more then to be preſerued from it, if we be yet innocent; or at leaſt, may be reclaimed, if we haue offended. For as it is in vaine to preſcribe good medicines to ſuch a patient, as being in loue with his diſeaſes, will not receiue them; ſo it is in vaine to thinke of meanes to preſerue vs from ſinne, if wee ſtill haue a liking of it, or of remedies to cure our ſpiritual diſeaſes, if we be not come to an earneſt deſire and hearty reſolution to part with them. To this purpoſe therefore let vs in the firſt place often meditate with our ſelues, of that which hath been alreadie ſpoken, both concerning the hainouſnes of the ſinne, and the greatneſſe of the puniſhment. As for example,

§. *Sect.* 1. *The firſt means is to reclaime our willes from vncleanneſſe by conſidering the euils which doe accompanie it.*

example, ẏ it is in a high degree, a notorious breach of Gods commandement, the transgression whereof is accompanied with a fearefull curse, that is is a badge of such an one as God hateth, and a notable fruite of the flesh in which whosoeuer liue, shall die eternally: That he who committeth it, grieuously sinneth against God, his neighbour, and himselfe, and that in manie respects as hath been shewed: That it is a cause also of many other sinnes, the least wherof deserueth eternall death: That howsoeuer carnall men make it their idoll and chiefe delight, yet in truth it is a fearefull punishment of diuers other grieuous sinnes: That it selfe also hath many fearefull punishments attending vpon it; for it ruineth a mans estate, it exposeth his name to infamie and reproch, it maketh him a slaue to his owne filthie lusts, and a vassall to an odious strumpet: it infatuateth the mind, and bringeth vpon the bodie lothsome diseases, and vntimely death: it subiecteth a man to Gods fearce wrath, and causeth impenitencie and hardnesse of heart: it setteth the offender vpon a continuall racke, and haunteth him like a hellish furie: and in a word, it dispossesseth him of the ioyes of heauen, and casteth him headlong into the lake which burneth with fire and brimstone. And if hauing put into the one skole these manifold euils of sinne and punishment, we also put into the other the pleasure and profit of this sinne, and consider with our selues how that we vndergoe all these mischieses for the satisfying of our brutish lusts, and for the inioying of a vaine, short and beastly pleasure; it is not possible (if wee be not altogether blockish and void of common sense) but that we should hate and abhorre this sinne, and earnestly labour in the vse of all good meanes, whereby we may bee preserued and deliuered from it.

§. *Sect.* 2. *The second meanes is to purifie our hearts from filthinesse.*

Now these meanes which may bee vsed for this purpose are manifold; first, wee must labour to purge and purifie our hearts from vncleane lusts, as being the verie fountaines of all filthinesse and pollution; and to withstand to the vttermost of our power the first motions and inclinations which draw vs vnto this sinne. For as Christians ought to bee so farre off from committing these works of darkenes, that they should

not

not ſo much as take their names into their mouthes, as the Apoſtle telleth vs; ſo alſo they ſhould not giue them the leaſt intertainement into their hearts; but as ſoone as the tentation or motion vnto vncleannes is caſt into their mind, they are at the firſt to reiect it as abominable, and not to reuolue it in their thoughts, nor to fight with theſe vncleane luſts, as it were at handi-blowes, but rather by skilfull ſhunning and auoiding of them. For if we ſuffer them to reſt any while in our hearts, they will be able to make a ſtrong partie of our owne corruptions, and the longer they are retained, the more hardly they will be repelled. To this purpoſe *Ambroſe* ſpeaketh: *Quum alijs vitijs poteſt exſpectari conflictus, hanc fugite, quia non poteſt aliter melius vinci:* Whereas (ſaith he) in ſome other vices wee may abide a conflict, wee are to flie from theſe ſins of vncleanneſſe, as being the beſt meanes to get the victorie ouer them. In this conflict therefore the Chriſtian muſt imitate the Parthians fight, who neuer fought better then when they did make the ſpeedieſt flight, neither muſt he indure the approch of theſe enemies, and much leſſe intertaine any diſputation with them, for they who enter into a parlie, are not farre from yeelding, if they like the conditions of the truce. 1. Cor. 6. 18.

§. *Sect. 3. The third meanes is to ſet our ſelues alwaies in Gods preſence.* Iob 42. 2. Pſal. 139. 2. 11. Ier. 17. 10. Heb. 4. 13.

Secondly, let vs conſider, that when we haue hid our ſelues in the moſt ſecret corners from the eies of men, euen then the Lord beholdeth vs; for he is preſent euerie where, and beholdeth not onely our moſt ſecret actions, but alſo our moſt concealed thoughts and cogitations; and therefore let vs be aſhamed not onely of this impietie, but alſo follie, to commit theſe workes of darkeneſſe in the preſence of God, which we would ſhame to doe if a child beheld vs. For what would it auaile vs to hide our wickedneſſe from the eies of mortall men, who are malefactors like vnto our ſelues, when as God who is to be our Iudge, our owne conſciences which muſt be produced as witneſſes againſt vs, and Satan our accuſer, are priuie to it? What will it benefit vs, if by our ſecrecie wee eſcape worldly ſhame and diſgrace, when as hereafter our filthineſſe ſhall be diſcouered to our eternall reproch, and the vtter confuſſion of our faces in the preſence of God, his

Saints, and bleſſed Angels? what will it profit vs to bee acquitted at the barre of the earthly Iudge, and to be deliuered from temporarie puniſhments which might bring vs to repentance; if for our ſecret wickedneſſe, we muſt one day bee arraigned before the ſupreame Iudge of heauen and earth, and be condemned and adiudged to ſuffer the eternal torments of hell fire?

§. *Sect.* 4. *The fourth meanes is to conſort our ſelues with chaſte company.*

Thirdly, if we would preſerue our bodies in puritie and chaſtitie, and not defile them with vncleane luſts and filthie fornication, we muſt ſort our ſelues in their companie who are chaſt and honeſt, and flee the ſocietie of ſuch as are wanton, laſciuious, and infamous, through their filthie conuerſation. And this is that preſeruatiue which the wiſe man preſcribeth vs, Prou. 5. 8. *Keepe thy way farre from the harlot, and come not neere the doore of her houſe: Leſt thou giue thine honor vnto others, and thy yeeres vnto the cruell.* So the Apoſtle aduiſeth the Corinthians, not to keepe companie with fornicators, nor ſo much as to eate with them who were ſo reputed, becauſe *a little leauen leaueneth the whole lumpe*, and one man being infected with this contagious diſeaſe of vncleanneſſe, is fit to infect a whole ſocietie, their touch and breath, their wanton behauiour, and ribald ſpeeches being noyſome and contagious. With this agreeth the counſaile of the ſonne of *Sirach*. Chap. 9. 3. *Meete not an harlot, leſt thou fall into her ſnares.* 4. *Vſe not the companie of a woman that is a ſinger and a dancer, neither heare her, leſt thou bee taken with her craftineſſe.* and verſ. 11. *Sit not at all with another mans wife, neither lie with her vpon the bed, nor banquet with her, leſt thine heart incline vnto her, and ſo through thy deſire, fall into deſtruction.* And this was that preſeruatiue which *Ioſeph* vſed to keepe him from the contagion of his Miſtreſſes luſt, namely by fleeing ſpeedilie out of her company, when ſhe allured him vnto ſinne. Neither let any man preſuming vpon his owne ſtrength, deſperately caſt himſelfe into tentation; for though he haue a heart as firme and hard as iron, yet the fire of luſt will worke vpon it, and cauſe it to become ſoft and effeminate; and though he be not ouercome, yet by frequenting ſuch companie, a man ſhall bring a blot and ſtaine vpon

Prou. 5. 8.

1. Cor. 5. 6. 9. 10.

Epheſ. 5. 5. 9.

Eccleſ 9 3 11.

vpon his good name; for as the candle ſticking vpon the white wall, though it doth not burne it, yet it blacketh it with ſoote and ſmoke; ſo, howſoeuer this polluted ſocietie doth not inflame vs with this fire of luſt, yet it blemiſheth a mans credit and reputation.

§. *Sect.* 5. *The fifth meanes is temperance in our meates and drinkes.*

The fourth meanes to preſerue chaſtitie, and to keepe vs from the pollution of vncleane luſts, is temperance and ſobrietie in our meates and drinkes: vnto which is required, firſt, in reſpect of the quantitie, that we eate and drinke ſparingly, to ſatisfie, and not to glut nature; yea, and if this bee not ſufficient, that we ſometimes vſe totall abſtinence for the keeping vnder and ſubduing of theſe fleſhly luſts: and ſecondly in reſpect of the qualitie, that we doe not vſe pampering meates, and inflaming drinkes (like the Papiſts in the time of their faſt) which are the bellowes wherewith the fire of luſt is kindled and inflamed. For as temperance is the moſt faithfull keeper of chaſtitie; ſo intemperance in eating and drinking is the vſuall harbinger of luſt, the nurce of vncleanneſſe, and the oile and wood wherewith theſe flames of filthineſſe are kindled in the heart. And hence it is that the Prophet *Ieremie* compareth whoremongers to pampered horſes, who when they were well fed and filled, neighed after their neighbours wiues: Ier. 5. 8. And therefore as his madneſſe were to be derided, who when he were burnt with ouermuch heate of the fire, ſhould ſtill caſt on more wood and oile, becauſe he ſhould rather ſlacke it by withdrawing the matter wherewith it is nouriſhed; ſo it is no leſſe ridiculous if a man burning in luſt, and deſiring to haue this ſcorching heate allaied, ſhould pamper himſelfe with meate and drinke, which are the ordinarie meanes more to inflame him; whereas he ſhould rather vſe faſting and abſtinence, which is the water wherewith the fire of luſt is ſlaked and quenched.

Sine cerere & libero friget venus.

Ier. 5. 8.

§ *Sect.* 6. *The ſixth meanes is to turne away our eies from vvanton obiects.*

The fifth meanes is that we turne away our eies from wanton and laſciuious obiects; and that according to *Iobs* example we make a couenant with them, that we will not in any luſtfull manner looke vpon a woman. For the eies are the ordinarie windowes, whereat theſe fleſhly luſts, like

Iob 31. 1.

theeues, enter to rob vs of our chaſtitie, and he who hath a wanton, wandring, and an adulterous eie, will ſoone after alſo haue an adulterous heart. And therefore as their follie is to be laughed at, who keepe their pelfe and traſh vnder locke and bolt, and leaue an open paſſage to their chiefe treaſury, whereby euery theefe may eaſily enter; ſo is their behauiour much more ridiculous, who keepe their earthly riches, and tranſitorie pelfe vnder locke and key, and leaue open the paſſages of the heart vnregarded, by which the arch-theefe Satan may cauſe his ſlauiſh luſts to enter and ſpoile vs of our chiefe iewels, the puritie and chaſtitie of the heart and ſoule. Manifold examples of this follie we haue recorded in the Scriptures to make vs more carefully to auoide it. *Sichem* looking vpon *Dinah* with luſtfull eies was intangled in her loue, and thereby mooued to defile her. *Dauid* idly gazing vpon *Bethſhabe*, *Vriahs* wife, was caught with her beautie, and committed adulterie with her. So *Amnon* beholding the beautie of his ſiſter *Thamar*, was thereby mooued to an inceſtuous rape. And therefore the ſonne of *Syrach* giueth good counſell for the auoiding of this miſchiefe, chap. 9 5. *Gaze not on a maide, that thou fall not by that which is precious in her.* Verſ. 8. *Turne away thine eie from a beautifull woman, and looke not on others beautie: for manie haue periſhed by the beautie of women, for through it loue is kindled as a fire.* To the ſame purpoſe one ſaith fitly: *Non licet intueri, quod non licet concupiſci*, It is not lawfull too earneſtly to behold that, which it is not lawfull to couet, becauſe the ſight is the ordinarie meanes to inflame the concupiſence.

Gen. 34. 2.
2. Sam. 11. 2.
2. Sam. 13. 1.
Eccleſ. 9. 5. 8.
Gregorie.

Laſciuious pictures.

VVanton bookes.

But as thoſe who deſire to preſerue their chaſtitie ought not to be curious beholders of the beautie of women, ſo alſo they muſt reſtraine their eies from looking vpon other wanton ſpectacles; as for example, they may not behold laſciuious pictures, which are dumbe oratours that perſwade vnto luſt, and liuely preſidents, out of which a wanton mind will eaſily take out a paterne of vncleanneſſe for his owne imitation. They may not reade laſciuious bookes and wanton Poets, which effeminate the mind, and make it tender to receiue the impreſſion of luſt. Or if the laudable loue of wit, elo-

eloquence and learning make them to scrape for these pearles and rich treasures in these filthie dunghils, they must watchfullie take heede that bee not defiled with any pollution of vncleanneſſe; and whileſt like good Merchants they saile in these dangerous seas, to inrich themselues with learning and knowledge, they are with all care and diligence to auoide these rockes of ribauldrie, whereupon they may at vnawares make shipwracke of their chastitie, and to stop their eares against these syrens songs, which will cause them to drowne themselues in the gulph of vncleanneſſe. For otherwise we shall find it to be a bad change, when to inrich our minds with knowledge, we impouerish our hearts of sanctification, and for the gaining of learning to make a wilfull forfeiture of grace and vertue. But especially it behooueth those who haue any care of preseruing their chastitie, that they turne away their eies from beholding stage plaies, *Stage plaies.* which are vsually fraughted with scurrilous iests, and ribauld filthines, and in this respect no lesse pernicious for ỹ inflaming of filthie lust, then bauds and panders: in that these professedlie infuse their poison, but they stealingly and at vnawares; they corrupt but one at once, but these whole multitudes at the same instant; they oftentimes deale by blunt perswasion, hauing nothing to assist them, but the inward lust of the partie whom they allure, but these haue all the helpe of art, wit, eloquence, masking shewes, sweet musicke, and wanton dalliance, to poison the mind with effeminate lust, & to prepare the heart for vncleane desires; in a word, they performe their workes of darkeneſſe in the darke, and in secret corners, as shaming that the Sunne should see them, but these in the cleere light, at noone day act their impieties with brasen foreheads, without shame or blushing.

The sixth meanes to preserue chastitie, and to keepe our bodies vndefiled, is painefull labour in the workes of our honest callings; for when our minds are intentiue vnto our businesse with serious diligence, they will haue no leasure to wander about lasciuious obiects; and when the bodie is wearied with laborious imploimēts, it wil not so easily wantonize in fleshly lust. Wheras contrariwise idlenes and sloth, §. *Sect.* 7. *The sixth meanes is to exercise our selues in painfull labour.*

is the vſuall harbinger, which prouideth luſt a lodging, and when our hearts are cleane ſwept from all honeſt imploiments, they become fit habitations for the vncleane ſpirits, to keep their reuels in. To this purpoſe is that of *Chriſoſtome: Vitium libidinis facile ex otio naſcitur, nam definitio amoris eſt, Anima vacantis paſſio:* The vice of luſt (ſaith hee) eaſily ſpringeth from ſlothſome idleneſſe, for this is the definition of luſtfull loue, that it is, *a paſſion of an idle mind.* For as one ſaith by doing nothing, wee learne to doe that which is ill; and when we are idle in Gods ſeruice, the diuell taketh vs vp, and imploieth vs in the workes of darkeneſſe.

Super Matheum.

Cato.

VVatchfulnes. Vnto this we may adde watchfulneſſe, or moderate ſleepe; which is alſo a good preſeruatiue of chaſtitie, and a repeller of luſt: whereas contrariwiſe, he that giueth himſelfe to exceſſiue ſleeping can hardly bee fared from luſt and venerie. And this as it is found true by common experience, ſo it agreeth with naturall reaſon; ſeeing the excrement of nature, and fountaine of luſt, is as well ſupplied by exceſſiue ſleepe, as by immoderate diet. And this the holy Ghoſt implieth in the narration of *Dauids* whoredome, where as he ſaith, that hee roſe from his bed towards euening, and then luſted after *Vriahs* wife; for they who ſpend the day in ſleeping, by all likelihood will ſpend the night in luſting.

2. Sam. 11. 2.

CHAP. XVIII.

Of the ſeuenth meanes to preſerue chaſtitie, towit, Chriſtian modeſtie.

Sect. 1. Of modeſtie in the lookes and countenance.

THe ſeuenth meanes to preſerue chaſtitie, is Chriſtian modeſty; which conſiſteth in a ſober, decent, and graue carriage and behauiour in all things which appertaine vnto vs. As firſt, when as wee ſhew our ſelues modeſt, baſhfull, and ſhamefaſt in our lookes and countenance; for as this is a notable meanes to reſtraine the partie from all wanton and laſcinious behauiour, when as he cannot without bluſhing behold it in others; ſo is it as a ſtrong fort for the defence of chaſtitie

1. Tim. 2. 9.

chaſtitie, whereby thoſe who are wantonlie diſpoſed are diſcouraged from aſſaulting it. Seeing there is little hope that they, who will not vſe a wanton looke, will be drawne to vſe wanton behauiour; or that they who will not let luſt haue a reſting place in the ſuburbes, will euer ſuffer it to inhabite in the heart of the citie. Whereas contrariwiſe a glancing eie and wanton lookes, an impudent face, and braſen forehead, as they ſhew the inward vncleanneſſe of the heart, ſo they embolden the partie to vſe all manner of wanton dalliance without bluſhing; and harten others who are laſciuious to giue the aſſault vnto their chaſtitie, when they find it vnfenced and vngarded. Neither can they expect any forcible repulſe, when the countenance (as it were) ſtanding at the dore, inuiteth them to come in, or that they are like to find any ſharpe incounter; when the verie looks offer a parly and promiſe a yeelding before the aſſault. Ier.3.3. Prou 7.13.

§. *Sect.* 2. *Of Modeſtie ſhewed in words and ſpeech.*

Secondly, this modeſtie appeareth in the words and ſpeech, and that in ſober and diſcreete ſilence, or elſe in ſtill, peaceable and pure communication: whereas contrariwiſe continuall babling, loude and clamarous ſpeech, are made by the wiſe man the enſignes and badges of an harlot, Prou.7.11. *Shee is ſtill babling and loude, whoſe feete cannot abide in her houſe.* And the Apoſtle deſcribing the wanton widdowes, ſaith, that *they are pratlers and buſie bodies, ſpeaking things that are not comely.* 1.Tim.5.11.13. But eſpecially ribald and filthie communication is to be auoided of al thoſe who haue a deſire to preſerue their chaſtitie: for as the Apoſtle ſaith, *euill words corrupt good manners*; and the wanton tongue, being ſet on fire by hell, as it inflameth a mans owne heart with luſt, ſo with this rotten and contagious ſpeech, it infecteth the ſtanders by, and corrupteth their harts with vncleane deſires. Hence it is that theſe filthie ſpeeches are in the Scriptures ſo ſtraightly forbidden: Epheſ.4.29. *Let no corrupt communication proceede out of your mouthes, but that which is good to the vſe of edifying, that it may miniſter grace vnto the hearers.* And 5.4. he requireth *that filthineſſe, fooliſh talking, and ieſting which are things not comely, ſhould not bee ſo much as named among Chriſtians.* Neuertheleſſe the Gallants Prou.7.11. 1.Tim.5.11.13. 1.Cor.15 33. Epheſ.4.29. and 5.4. Col.3.8.

of

of the world, who take vpon them the name of Christ, make this filthie communication, and these scurrilous iests, the common exercise of their wit, and the musicke of their mirth.

§. *Sect.* 3. *Of modestie in our gestures and behauiour.*

Thirdly, this modestie is also to be shewed in our gestures and behauiour, which ought to be graue and sober, and not any way sauouring of vaine lightnes, and lasciuious wantonnesse. The which as they are the fruites of a polluted heart, and the flames which issue from the hidden fire of lust, so also doe they nourish the roote from which they spring, and redouble the heate of carnall concupiscence kindled in the heart. Among these wee may especiallie number wanton dancing, and lasciuious kissing and imbracing. All which I distinguish by their epithets, because I cannot see how any of them may simply bee condemned: for seeing wee reade of holy and honest dancing vsed by holy men and women, when they reioyced before God in the fruition of his benefits; as *Dauid* before the Arke, *Miriam* and her companions, after the Egyptians were destroied in the red sea; the daughters of *Shiloh* at their yeerely feast, which they kept vnto the Lord; the women of Israel after the ouerthrow of the armie of the Philistims; and seeing the holie Ghost himselfe telleth vs, that as there is a time to mourne, so also there is a time to dance: I see no reason but that now vpon the like occasion, and with the same holie affection, it may lawfully be vsed to expresse our reioycing, cheare the mind, and exercise the bodie, as well as musicke, or any other such like pastime and recreation. But as for that light, wanton, and lasciuious dancing betweene men and women, which is too too common in these times, wherein they vse one towards another, all manner of inticing gestures, and sometimes wanton and obscene behauiour, seruing as the bellowes to inflame lust, the which in a wicked proportion they fit to as light & lasciuious musicke; it is no better thē *Venus* reuels, which effeminate and corrupt the mind, making it fit for vncleane desires, and for all manner of vnlawfull lusts, and therefore carefully to be auoided of all those who haue any desire to preserue their chastitie.

Dancing.

2. Sam. 6. 16.
Exod. 15.
Iudg. 21. 19.
1. Sam. 18. 7.
Eccles. 34.

The

The like alſo may be ſaid of kiſſing and imbracing; which are not to be condemned, if they doe not proceede from an heart polluted with luſt, but are vſed after a ciuill and honeſt manner to expreſſe our loue one to another, ſeeing they haue been alwaies in vſe amongſt the faithfull in all ages, as teſtimonies of mutuall loue, which may bee free from all wantonneſſe and laſciuiouſneſſe, ſeeing in former times they haue been vſed betweene man and man, and in our owne times by parents to their little children. And therefore they are onely to be auoided in wanton dalliance betweene thoſe who are light and laſciuious, when as they are not vſed for ciuill curteſie, or to expreſſe pure and vndefiled loue in due and ſeaſonable time; but rather to inflame the heart with luſt, and to expreſſe the inward vncleanneſſe of the minde, in which caſe this neere approching, and theſe impure touches, and laſciuious dalliance, are as like to inflame impure hearts with burning concupiſcence, as the ſparke of fire to inflame flaxe, or gunpowder, when they are ioyned together.

Kiſſing and imbracing. Gen. 27. 27. and 29. 11. and 33. 4. Exod. 18. 7. 2. Sam. 19. 39. Luk. 7. 38. 45. Act. 20. 37. Rom. 16. 16. Gen. 46. 29. Eccleſ. 3. 5. Prou. 7. 13.

Laſtly, modeſtie is to bee ſhewed in apparrell, and in the decking and adorning of the bodie, after a graue, ſober, and ſeemelie maner, due reſpect being had to the perſons, ſex, degree, and calling, as being a notable meanes to preſerue chaſtitie, and to ſubdue fleſhly luſts. And this the Apoſtle requireth, 1. Tim. 2. 9. *I will alſo that the women array themſelues in comely apparrell, with ſhamefaſtnes and modeſty, not with broidred haire, or gold, or pearles, or coſtly apparrell.* 10. *But (as it becommeth women that profeſſe the feare of God) with good workes.* For as there is a chaſt heart, and a chaſte eie, ſo alſo there is a chaſt habite and attire, which as it nouriſheth the inward puritie of the mind; ſo it notable preſerueth the perſon who vſeth it from the aſſaults of thoſe who are laſciuiouſlie diſpoſed; for they ſeldome offer to buie theſe luſtfull wares, but where the ſigne of wantonneſſe hangeth out; neither dare theſe laſciuious thecues offer to rob that partie of their chaſtitie, whom theſe outwardly guarded with modeſtie and ſobriety. Whereas contrariwiſe a wanton heart delighteth in a wanton habit, and they who haue a whoriſh affection, will commonly

§. *Sect.* 4. *Of modeſtie in apparrell and outward decking.* 1. Tim. 2. 9.

proclaime it by their whoriſh apparrell, like the harlot in the
Pro.7.10. Prouerbs, chap.7.10.

§. *Sect.* 5. *Apparell muſt be fitted to the ſex.*

Now this modeſtie in apparell is ſhewed, firſt, when as it is fitted to the ſex, men wearing that which belongeth to men, and women, that which appertaineth vnto them; for as it is an abomination vnto the Lord, when the *woman weareth that which pertaineth vnto the man, and when the man puts on womans rayment*, as it is, Deut.22.5, ſo alſo it inflameth
Deut.22.5. their hearts with luſt and vncleannes, making the man effeminate and womanniſh, and the woman bold and manniſh. The which is an ordinarie fault in theſe daies, wherein many men and women ſo diſguiſe themſelues, that it is hard to diſtinguiſh their ſex by their habit; like the effeminate youth, who hauing propounded a queſtion to *Diogenes*, was inioyned before he would returne any anſwere, to put off his
Laert.lib.6. apparell, that he might know whether hee were a man or a woman.

§. *Sect.* 6. *Apparell muſt be fitted to our calling.*

Secondly, when as euerie one attire themſelues according to their place and calling, decently, and ſoberly, according to the example of thoſe who are moſt graue, vertuous, and religious in the countrie, where they dwell, reſpect being had to their age, calling, and degree; whereas contrariwiſe it is both a ſigne and a cauſe of immodeſty and wantonneſſe, when this rule is not obſerued; as firſt when in reſpect of
1.Pet.3.3. the matter it is gorgious and coſtly, vnbeſeeming their particular calling and degree; or when in reſpect of the faſhion it is vaine and gariſh, vnbefitting the generall calling of a Chriſtian; for pride and brauerie cauſeth wantonneſſe, and wantonneſſe maketh an eaſie way for luſt and vncleanneſſe. Neither doe thoſe who curiouſly and gariſhly decke their bodies with coſtly and wanton attire, reſpect their owne priuate vſe and contentment, but rather as it may probably bee thought, they adorne themſelues for the market, and ſet forth their beautie to the ſale, betraying their chaſtitie to him who biddeth moſt or beſt pleaſeth. To this purpoſe *Cy-*
Lib.de habit. virgin. *prian* ſaith fitly, that *Ornamentorum & veſtium inſignia, & lenocinia formarum, non niſi proſtitutis & impudicis fœminis congruunt; & nullarum fere precioſior cultus quàm quarum pudor*

dor vilis est: Gorgeous and gariſh attire, and adulterate beautie become none but harlots, who ſet themſelues forth to the ſale; neither doe any put on more precious apparell, then they who moſt baſely value their chaſtitie and honeſtie.

§. *Sect. 7.* *Of immodeſtie ſhewed in painting the face, and laying out the naked breaſts.*

But as people offend in this kinde diuers waies, ſo eſpecially thoſe vaine and wanton women, who not content with that naturall complexion which God hath giuen them, paint their faces with adulterate beautie, and lay open their naked breaſts to publicke view: the which if they be virgins, they ſhould not in their maiden-like modeſtie ſo much as by chance diſcouer without bluſhing; if wiues, they ſhould reſerue them for their husbands peculiar delight, as the wiſe man ſpeaketh. Both which as by their immodeſtie and audacious impudencie they corrupt their owne hearts with pride and wantonneſſe, ſo alſo they inueagle others with carnall loue and fleſhly luſt, making them adore with their chiefe deuotions, a painted idoll, and a liuing image. Whereby as they worke their deſtruction (without repentance) if they be caught in their nets, which they haue ſpread for them; ſo doe they by this outward decking deforme and defile their owne ſoules, and bring vpon themſelues ſinne and condemnation, though others ſhould not bee intangled in their ſnares. For as *Hierom* ſaith, *Si vir vel mulier ſe ornauerit, & multus hominũ ad ſe prouocarit, & ſi nullum inde ſequetur damnum, iudicium tamen patietur æternum; quia venenum attulit, ſi fuiſſet qui biberit:* If any wantonly decke themſelues, to prouoke others in a wanton manner to gaze vpon them, though no hurt follow vpon it, yet they ſhall bee liable to eternall iudgement, becauſe they prepared a poyſon, if there had been any who would haue taſted of it. So *Auſtine* exclameth againſt the madneſſe of thoſe who transforme their naturall ſhape into a baſe picture, affirming it to bee a fault which in ſome reſpects matcheth whoredome, for (ſaith he) *Ibi pudicitia, hîc natura adulteratur:* In that chaſtitie, in this nature itſelfe is adulterated. Another ſaith, that women who paint themſelues, offer violence and wrong againſt God himſelfe, when as they take vpon them to transforme and

Pro. 5. 19.

Lib. de ſerm. Dom.

Fœminæ manus deo inferunt, quando id quod ille formarit reformare &

transfigurare contendunt, &c. Cyprian. de habitu. virgin.

mend that which he hath formed; not knowing that that which is borne is the worke of God, but that which is changed and transformed the worke of the diuell. But concerning this point, I haue written more largely in my lectures vpon *Hoſea*; and therefore I will here paſſe it ouer, referring the reader vnto that place.

Hoſ. chap. 2. verſ. 2.

§. *Sect.* 8. *Thoſe that by no meanes can containe, they are bound to marrie.*

And thus haue I ſet downe the meanes to preſerue our chaſtitie, and to keepe our bodies and ſoules vndefiled from all vncleanneſſe and vnlawfull luſts; the which meanes if we carefully vſe, earneſtly deſiring to haue them ſanctified vnto vs by feruent and effectuall prayer, and yet neuertheleſſe finde in vs ſtill burning luſts inflaming our hearts, and prouoking vs to ſatisfie them in the actions of vncleannes, then are we, ſetting aſide all worldlie impediments and inconueniences, to vſe that lawfull remedie which God hath ſanctified for the preſeruing of our bodies and ſoules in puritie and chaſtitie, euen holie mariage; which eſtate is honorable, and the bed vndefiled, according to the Apoſtles counſaile, 1. Cor. 7. 2. *For the auoiding of fornication, let euerie man haue his wife, and let euerie woman haue her owne husband.* For as it is verſ. 9. *Better it is to marrie then to burne:* better it is to leade a poore life in the feare of God, according to his owne ordinance which he hath ſanctified, then to defile our bodies and ſoules with ſtrange and promiſcuous luſts, though in the meane time we ſhould haue for our owne vſe plentie and abundance.

Heb. 13. 4. 1. Cor. 7. 2. 9.

§ *Sect.* 9. *Of the meanes to preſerues vs from adulterie.*

And theſe are the meanes to preſerue our bodies and ſoules chaſt in ſingle life from fornication and vncleanneſſe; beſides which, there is another meanes peculiar vnto maried perſons, to preſerue them in the eſtate of marriage frō whordome and adulterie, and that is, that either partie loue their yokefellow aboue all others in the world: for hee that delighteth in the wife of his youth, and letteth her be vnto him as the *louing Hind, and pleaſant Roe:* he that is at all times *ſatisfied with her breaſts, and delighteth in her loue continuallie,* he will neuer take any pleaſure in a ſtrange woman, nor imbrace the boſome of a ſtranger, as the wiſe man ſheweth, Prou. 5. 18. 19. Whereas contrariwiſe, hee who taketh no

Pro. 5. 18. 19.

pleaſure

pleaſure at home, taketh the leaſt occaſion to range abroad; he that can find no ſweetneſſe in his owne field, is readie to breake the fence, and to ſtray into forbidden paſtures; hee that beginneth to loth his wife, will ſoone after loue a harlot, and ſeeke delight in vnlawfull luſt. Now, that this loue may be of ſufficient force to reſtraine all married perſons from vnlawful concupiſcence, they muſt learne to ground it not vpon carnall reſpects, as vpon beauty, perſonage, riches, friends; no, nor yet vpon their morall vertues, and other excellent parts, for then the cauſes being taken away, their loue alſo muſt needs ceaſe; as we find by daily experience in many who hauing married in the burning, and almoſt raging heate of their loue, haue afterwards come to as great a lothing one of another, when either they find themſelues diſapointed, and vnſatiſfied in their hopes, or the cauſe of their loue quite taken away, or decaied: but they muſt ground theit loue vpon the loue of God, and performe it one toward another, in obedience to his commandement; as alſo vpon the bond of mariage (which nothing can diſſolue but death or adulterie) wherby there is ſuch a neere vnion betweene them, that they are no more two but one fleſh; ſo that though all other cauſes faile, yet they are to continue their loue towards them, becauſe they are parts of themſelues, and members of their owne bodie. And therefore when they are faulty, wounded, and diſeaſed with infirmities and corruptions, they are not to caſt them of, and to ſeeke for new, changing their true mẽbers, as it were for woodden legges and armes, but ther to vſe all good meanes, whereby they may bee cured and amended. Ephes. 5. 28. 29

And thus haue I ſhewed what fornication and adulterie is, the hainouſnes of the ſinnes, and the grieuouſnes of their puniſhments, together with the meanes whereby wee may bee preſerued from them; now it onely remaineth, that I earneſtly deſire the Lord, the fountaine of all puritie, chaſtitie, and holineſſe, that hee will with his holie ſpirit bleſſe that which I haue deliuered to publike view, that it may be effectuall to thoſe that reade it, either to reſtraine them from filthy luſts, if yet they bee not defiled with them, or to reclaime §. *Sect.* 10. *The concluſion of this treatiſe.*

claime them from this filthineſſe, if alreadie they haue beene defiled with it, that ſo they together with all the Saints of God, beeing waſhed and cleanſed with the liuing waters of his word and ſpirit, may be preſented vnto him glorious and vndefiled, without either ſpot, or wrinckle, and ſo beeing ſanctified, may bee admitted as citizens of that pure citie the new Ieruſalem: and as heires of that glorious kingdome with Chriſt, which his moſt precious bloudſhed hath purchaſed for vs. The which mercie the Lord vouchſafe vnto vs, euen for the ſame his moſt deare ſonnes ſake; to whom with the father and his holy ſpirit, be aſcribed al glorie and praiſe, power, maieſtie, might and dominion, both now and for euermore:

Amen.

FINIS.

A TREATISE
WHEREIN THE SINNE OF BRIBERIE IS DISCOVERED and diſplayed, that it may be abhorred and auoided.

CHAP. I.

Of the occaſion of this Treatiſe.

AS there is great friendſhip, and an inſeparable league betweene corrupted nature, and all manner of ſinne whatſoeuer; ſo this inuiolable amitie doth no where more manifeſtly appeare, then betweene it, and the ſinnes of couetouſneſſe. Wherof it commeth to paſſe, that whereas other ſinnes, either lurke in corners, as being aſhamed to ſhew themſelues, or hang downe the head when they are diſcouered and reprooued, ſelfe-guiltineſſe taking from them all apologie and excuſe; theſe ſinnes of couetouſneſſe are partly ſo couered, and hid out of the ſight of the offender with carnall loue, and partly ſo gilded ouer with glorious pretences, and as it were fenced in on all ſides with excuſes, which partialitie maketh ſeeme impregnable; that they dare vaunt themſelues in open view, ſtand in their owne defence, and with an audacious fore-head incounter all oppoſers; yea ſuch ſure poſſeſſion do vices of this nature take of the hearts of men, and ſo ſtrongly are they backed with the multitude and

§. *Sect.* 1. *That the ſins of couetouſnes are moſt hardly cured.*

More danger in reproving sinne, then in committing it.

and qualitie of the offenders, who all with vnited forces stand vp both by word and example in their defence; that commonly the reproofe is made more vnpardonable then the sinne; and whilest the vice, though vnmasked, stareth in mens faces without shame or blushing, the reprehender is discountenanced, if not persecuted and punished, and his reasons are not onely reiected as weake, but also exploded as ridiculous.

§. *Sect.* 2. *The former point cleered by example.*

Of this we haue an example in our Sauiour Christ himselfe; for whereas when he sounded the sad tunes of the law against sin in generall, and sought to affect the people with this mournfull musicke, he onely complaineth that they did not weepe; it is said when hee went about to perswade them not to set their hearts vpon the earthly Mammon, the couetous Pharises laughed him to scorne. So when *Ezechiel* preached the word of God vnto those whose hearts went after couetousnesse, they gaue him the hearing, but when he had said what he could against their sinne, they mowed at him with their mouthes, and derided him for his labour. And so when *Paul* spake against the Idoll *Diana*, *Demetrius* and the craftsmen, not so much in heat of their deuotion, as for the losse of their gaines which they formerly enioyed by making siluer shrines vnto their goddesse, were, at the hearing of this doctrine, filled, not onely with anger, but also with outragious furie, whereby they brought the whole Citie into an vprore, and filled it with confusion, laying violent hands vpon *Paules* companions, when as the Apostle himselfe was out of the way. Neither can Gods Ministers, intreating of the like argument, expect better successe in these worser times, and corrupter age of the world, wherein mens goodnes is measured according to their wealth, and not their vertue; and euerie one esteemed according to the quantitie of his riches, without any respect of the meanes whereby he hath compassed them.

Luk. 7. 32.

Luk. 16. 14.

Ezec. 33. 31.

Act. 19. 24.

§. *Sect.* 3. *Impudencie of sinne a discouragement to the reprouer.*

The which was some discouragement vnto me, intending to speake and write against one particular branch of couetousnesse, the sinne of briberie, because I feared lest when I had taken all the paines I could in disswading men from this vice,

vice, I might iustly complaine with the Prophet, that I haue spent my strength in vaine, and that *the word of the Lord is made a reproch vnto me, and in derision daylie.* For who seeth not, that this sin of briberie is growne vnto a common practise and vsuall fashion, hauing both multitude of offenders to defend it, and the greatnesse of the delinquents to grace and countenance it? In so much as now it is made a note of a braue minde, to receiue great gifts, and not to take baser bribes, or to stoope vnto euerie sordidous pray. Yea now it is counted a signe of inciuilitie, not to accept of all proffered kindnesses, and a badge of follie and sottish stupiditie to bee bashfull in exacting bribes, when the partie is backward in tendring of them. Ier.20.8. *Quis nisi mentis inops oblatum respuit aurum?*

Howbeit, on the other side, considering with my selfe that Christ inueighed against the Mammon of iniquitie, though he were derided; that *Ezechiel* preached against the sinnes of the people, though his sermons were but like the pleasant songs of a cunning minstrell to make them merrie; that *Paul* neuer ceased to reproue the idolatry of the Ephesians, though he were persecuted for his paines; that being called to bee Gods Ambassadours, we must be readie for the deliuerie of of our message, not onlie to accompanie *Esay* in the Kings court, but also *Ieremie* in the stockes and dungeon; and that being appointed the Lords watchmen, we ought to tell the people of their sinnes, vnlesse we would haue their blood required at our hands; therefore remooving out of sight all impediments, I resolued to intreate of this argument, and to inueigh against this sinne; the loue of my countrie, the respect of my calling, and the necessitie of the times so requiring it. §. *Sect.* 4. *Gods Ministers must reproue those sinnes which they haue small hope to reforme.* Ezech.33.8.

For who may not plainely perceiue, that doth not wilfully shut his eyes, that where this sinne of bribing raigneth, Rulers are corrupted, Iustice peruerted, impunitie admitted, and together with it all sinne and wickednesse, the whole state of gouernment disioynted and disordred? Neither hath this contagion tainted one place alone, but hath infected and poysoned the most part, if not the whole state of Christendome: and as it was truely said in the waining §. *Sect.* 5. *That the sinne of briberie hath corrupted most states and conditions of men.*

and declining eſtate of the Romane Church and monarchie; *Omnia venalia Romæ*; all things at Rome are ſet to ſale: ſo is it but too truelie verified in theſe our daies both of that place, which is now the common market, not onelie of temporall, but alſo of ſpirituall things, as diſpenſations and pardons for ſinnes, yea euen of the ioyes of heauen, and likewiſe of the moſt parts of Chriſtendome, which are exceedinglie ouerſpread and corrupted with this vice. For is not that found true in the common experience of theſe times, which the Wiſe man obſerued in his daies, that *monie anſwereth vnto all*, ruleth all, diſpoſeth all? and doe not almoſt all men make a cleere paſſage vnto themſelues by gifts and rewards, for the atchieuing of their deſires, and with theſe golden raies ripen all their hopes? Doe but looke into the particulars, and we ſhall find this no falſe imputation laide vpon the Chriſtian State, but a lamentable truth to be bewailed with deepe grones, and mournefull teares. For howſoeuer kingdomes themſelues and free monarchies bee vnualuable, and aboue the pitch of any price, yet what is there in kingdomes which are not dailie compaſſed by rewards? By this ladder ſome mount vp into the ſeate of eminencie, purchaſing by gifts titles, which neuer came to them by inheritance, or by deſert; neither doe they now as in former times, ennoble and dignifie themſelues, by venturing their life, & ſpending their blood in the defence of their countrie; but haue found a ſpeedier and more eaſie courſe for the ſatiſfying their ambitious deſires, namely, by friends bought with gifts. So that now if euer the ſaying of the Poet is verified: *In pretio pretium eſt, dat cenſus honores, cenſus amicitias; pauper vbiq; iacet:* Rewards are onely rewarded, gifts buy honours, and procure friends; whereas thoſe who are poore in purſe, are contemptible in their perſons. So heretofore men were preferred vnto offices for their ſeruice, ſufficiencie and deſert; but now the vſual entrance into them is by large gifts; which way is ſo common, by reaſon all the other paſſages are ſtopped vp, that men are not aſhamed to paſſe thorow it at noone day; and without bluſhing to iuſtifie their entrance. Now what wonder is it if theſe men who entred

Eccleſ.10.19.

into

into their places by bribing, doe in the execution of them liue by extorſion? or that paying for them only for terme of life, more then would purchaſe a fee ſimple of like value, if they tooke no more but due and ordinarie fees, they ſhould take vniuſt courſes to helpe their bargaine, and to keep themſelues from beggerie? Neither is this fault only now to bee found among ſome cunning courtiers, who haue come to their skill by much ſtudy, and long experience; but euen amongſt Magiſtrates in cities, who are growne more skilful in cunning hādling of a bribing match, thē in their own profeſſions & trades, for learning wherof they haue ſerued ſeuē yeres apprentiſhip.

§ *Sect. 5.* *None goe before ſome lawyers in the art of bribing.*

But as there are many forward proficients in this art of bribing, ſo none goeth before many lawyers of theſe times; who in reſpect of their skill and deepe reach into theſe wicked myſteries, may iuſtlie deſerue to be eſteemed not only Maſters of this art, but euen Doctors and profeſſors. For what matter is ſo foule and vniuſt, which many of them will not countenance and defend for an extraordinarie reward? what title ſo ſtrong and cleare, which they are not readie to vndermine and ouerthrow for the gaining of an ample bribe? Neither are the lay eſtate and common-wealths alone tainted with this corruption, but the infection of this vice hath corrupted the Church likewiſe. For if wee looke into the ſchooles of the Prophets, the ſeminaries of learning and religion, we ſhall find that the preferments which by the founders of Colledges were deſtinated and appropriated to thoſe who were pooreſt in purſe, moſt deſtitute of friends, and worthieſt in gifts, both of pietie and learning; are now ſometimes conferred vpon ſuch, as are able to make moſt friends by gifts and rewards, though altogether vnfit and vnworthie of them. So likewiſe the preferments of the Church are in theſe times by the ſame meanes compaſſed in many places; for theeues and intruders enter the Church dore by the helpe of theſe golden picklockes. Neither is it now any great furtherance to the obtaining of Church preferments, that a man by laborious ſtudie hath attained vnto depth of learning and eminencie of gifts; for though his head be neuer ſo full fraught with knowledge, yet if his hands be emp-

tie of bribes, he may haue leaue to stand without doores; and though he haue the tongue of the learned, yet he shall neuer perswade his greedie patrone, vnlesse he can make golden verses, and mooue him to hearken with a siluer sounding voice. Yea in truth learning in these times is accidentally an hinderance to the obtaining the rewards of learning: for if that monie were saued which is laid out vpon bookes and candles, and bestowed in gifts and bribes; and if that time were spent in laying cunning plots, for the procuring of preferments, which is bestowed in making men worthie to bee preferred; it would prooue a farre readier and speedier course, to compasse these perferments; though in the meane while they should bee barbarouslie ignorant, and thereby fitter to destroy the Church then to build it, to betray it into the power of the spirituall wolfe, then to defend or deliuer it. Whereby it appeareth, that almost all states in all places, are exceedingly corrupted and disordered with this vice of bribing, so as in these times wee may make that bold and generall challenge:

Mich. Verin. *Quid non argento? quid non corrumpitur auro?*
Qui maiora dabit munera victor erit.

What is there which is not corrupted with siluer and gold? And who in competition and in all suites, hath the preheminence and victorie, but he who can bring largest gifts? Neither are the preferments of honor onely attained vnto by these bribing courses, but also the preferments of wealth and riches: for as the cunning fisher baiteth his hooke with a small fish to get a greater, so the onely course in these daies to compasse greater wealth, is to venture that which wee alreadie haue, to bring our state to a low ebbe when we would hopefullie expect a full sea, and to impouerish our selues with giuing bribes, when wee desire to bee aduanced to the greatest riches.

CHAP. II.

That bribing is forbidden and condemned as a great ſinne, both by God and men.

BVt the more generall this vice is, the more danger there is of being infected with it, and conſequently the greater care and circumſpection muſt bee vſed, to keepe our ſelues from the common pollution of bribing, whether wee reſpect giuing or receiuing. And to this purpoſe that we may be more ſtrongly armed againſt this ſinne, which whileſt it allureth and delighteth, pearceth the verie heart and ſoule; I will ſet forth the greatneſſe and odiouſneſſe thereof, together with the miſerable fruites which it bringeth forth, both in reſpect of particular perſons, and whole common-wealths and countries. That it is a ſinne to bribe, appeareth hereby, in that the Scriptures forbid and condemne it. Exod.23.8. *Thou ſhalt take no gift; for the gift blindeth the wiſe &c.* The which is repeated and by repetition confirmed, Deut.16.19. *wreſt not thou the law, nor reſpect any perſon; neither take reward* &c. Yea not onely is it condemned as a ſinne by the Scriptures, which is the exact rule of iuſtice; but alſo by the light of nature, though much decaied and corrupted. For euen Heathen men haue abhorred bribing, as a corrupting ſore, which eateth out the heart of all vertuous cariage, and as a fretting canker which deuoureth whole ſocieties and common-wealthes. *Ephialtes*, although a poore man, refuſed great gifts when they were offred, becauſe, as hee ſaid, *hee ſhould thereby be moued to deale vniuſtly, if his benefactors importuned him; or be condemned as vngratefull for not requiting their benefits.* *Alcumenes* ſaid, that *he could not receiue gifts, and keepe peace with the lawes.* *Phocio* receiuing an hundred talents as a gift from *Alexander*, demanded of the meſſenger wherefore it was ſent to him, rather then to any other of the Athenians; and vpon this anſwere returned, Becauſe he knew him to be an honeſt and iuſt man; hee replied againe: *Why then*

§. *Sect.* 1. *Briberie condemned, both by the law of God, and light of nature.*

Exod.23.8.

Deut.16.19.

Ælian. lib.11. de var. hiſt.

Plutarch. Apothegm. Laco.

then I would intreat your maſter, that he will ſuffer me to continue in my honeſtie and iuſtice: thereby implying, that he could not poſſibly be ſuch an one, if he ſuffered himſelfe to be corrupted with rewards.

§. *Sect.* 2.

The Scripture condemneth bribing as an hainous ſinne. Amos. 5. 12.

But the Scripture goeth further, and condemneth bribing, not onely as a ſinne, but alſo as a mightie ſinne. Amos 5.12. *For I know your manifold tranſgreſſions, and your mightie ſins: they afflict the iuſt, they take rewards, and they oppreſſe the poore in the gate.* The which as it is true of all bribers, ſo eſpecially of thoſe who being in the place of Magiſtracie and authoritie are corrupted with rewards and moued therby to peruert iudgement; and alſo of all others who are allured by bribes, to attempt any thing which is vnlawfull and wicked. For all ſuch grieuouſlie ſinne againſt God, their neighbour, and themſelues; againſt the Lord, not onely by direct breaking of his commandement, but alſo in diſhonoring his name after an exttaordinarie manner, namely, by drawing him as much as in them lieth, into the fellowſhip of their ſinne, or at leaſt into the ſlander of it. For Magiſtrates are Gods deputies and vicegerents here on earth, and the iudgements which they adminiſter are not their owne, but the iudgements of the great king of heauen and earth; as *Iehoſaphat* telleth his Iudges, 2.Chron.19.6. *Take heede what you doe; for you execute not the iudgements of man, but of the Lord, and he will be with you in the cauſe, and iudgement.* When as therefore they being corrupted doe peruert iudgement, what doe they elſe but make the Lord to the vttermoſt of their power to pronounce a falſe or vniuſt ſentence? What doe they but offer vnto him a kind of violence, in forcing him by his ſubſtitutes to do that which is contrarie to his owne nature? *For the Lord reſpecteth not perſons, nor receiueth rewards,* as it is, 2.Chron.19.7. *He regardeth not the rich more then the poore.* Iob 34.19. Neither can a *multitude of gifts moue him to acquit the ſinner,* chap.36.18. Where as they contrariwiſe vſurping Gods name and place, by rewards are ſeduced to peruert iudgement, acquitting the guiltie, and condemning the innocent; and ſo bring an imputation of iniuſtice vpon God himſelfe, and pollute his holy name with the filthineſſe

How the briber ſinneth againſt God.

2.Chron.19.6.

2.Chron.19.7.

Iob.34.19. and 36.18.

of

of their ſinnes, as the Lord challengeth them, Ezech. 13.19. Ezech. 13.16.
Will ye pollute me among my people, for handfuls of barley, and pieces of bread, to ſlay the ſoules of them that ſhould not die, and in giuing life to the ſoules that ſhould not liue, in lying to my people that heare your lies?

Secondly, they directly offend againſt the Lord, in that they are readie to ſet to ſale, iuſtice and truth, which are vnualuable and moſt precious in his ſight; euen as if the ſubiect to ſatisfie his greedie appetite, ſhould not be content to rob his Princes treaſurie, but alſo ſhould make ſale of his great Seale, and the ſcepter of his kingdome.

§. *Sect. 3.* *How the briber ſinneth againſt his neighbour, and firſt againſt priuate men.*

But as the briber ſinneth againſt God, ſo alſo againſt his neighbour; and that both priuate men, and whole ſocieties. Againſt priuate men he offendeth diuers waies; firſt againſt thoſe whom hee wrongeth by iniuſtice, either when hee depriueth them of their right, robbing them of that wherwith God hath endowed them, or by condemning the innocent whom God iuſtifieth, or by oppreſſing the weake and friendleſſe, whom God would haue eſpecially fauoured and reſpected.

Secondly, he ſinneth againſt the partie for whoſe ſake he doth iniuſtice, in that he taketh a reward to countenance him in his vniuſt courſes, to harden him in his ſinne; and by making the wrongs and iniuries iuſtifiable and lawfull, which he hath offered to his neighbour, cauſeth him ſecurely to goe on in his wickedneſſe without repentance.

Laſtly, hee offendeth againſt his inſtruments whom hee vſeth in theſe vniuſt imployments; for if *Ieſabel* will vniuſtly ſpill *Naboths* blood, and ſpoile him of his vineyard, then alſo muſt ſhee haue falſe witneſſes to accuſe him, and vniuſt Iudges to condemne him; and if *Felix* will bee a cunning taker of bribes, he muſt not goe bluntly to worke, and himſelfe make the match; but he muſt haue his wicked brokers to beate the bargaine, who alſo if the truth come to light, may beare the blame, and excuſe their maſter. And ſo theſe wretches ſeldome goe to hell alone, but draw others with them into the like fearefull condemnation.

CHAP.

CHAP. III.

How the briber ſinneth againſt particular and priuate ſocieties.

§. *Sect.* I. *Of the briberie of Landlords.*

AND thus the briber ſinneth againſt particular mē. Againſt whole ſocieties he likewiſe offendeth, and that both priuate & publike. Againſt priuate ſocieties, as namely againſt families, whether they belong to others, or that whereof himſelfe is gouernor. Other mens families they waſt and ſpoile, by exacting gifts and rewards from them, and like greedie, but yet idle birds, they rob other mens neſts to feather their owne. In which reſpect the greedie Landlord principally offends, who being to let a leaſe to a poore tenant, doth not onely raiſe the rent and inhance the fine; but in churliſh cunning keepeth aloofe, looking ſternely, and ſpeaking bigly; neither can hee be perſwaded to come vnto any agreement, vntill his wife or children be feed with bribes, to mediate in the behalfe of the poore tenant, and ſo make him more tractable and inclinable to entertaine his motion. And when the leaſe is taken at ſo high a rate, that by ſweating almoſt vnto blood, he cannot maintaine his poore familie, yet if he regard his Landlords diſpleaſure, and would haue him to looke vpon him with a cheerfull countenance; yea if hee deſire to be out of his lurch, and would not haue him alwaies readie to watch him a miſchiefe when the leaſt occaſion is offred; he muſt at euerie good time preſent him with the fat of his labours, though he ſpare it out of his owne bellie; and be alwaies readie at his Landlords pleaſure, to toile himſelfe and his cattell alſo, with gaineleſſe paines, and vnrewarded labour. And what is this but as the Prophet ſpeaketh, to *beat the people in pieces, and to grinde the faces of the poore? What is it but to ſell the poore for old ſhooes, and baſely to vndervalue thoſe as ſlaues and men of no worth, whom Chriſt hath redeemed with the ineſtimable price of his owne moſt precious blood?* What is this, but not onely to plucke off the clothes from their backs, and

Eſa. 3. 14. Amos 8. 6.

and their meate from betweene their iawes,but euen to pull off the skinne from the fleſh, and the fleſh from the bones, and like cruell Canibals, to eate the fleſh of Gods people, hauing firſt flaied off their skinnes,broken their bones, and chopt them in peeces, as for the pot, and as fleſh within the caldron, as the Lord complaineth of the Princes of Iſrael: Mich.3.2.3. Mich.3.2.3.

§. *Sect.*2. *The manifold briberie of diuers lawyers.*

The like may be ſaid of many couetous lawyers; for I doe not accuſe all, nor any, whoſe conſciences doe not accuſe them; and I know that there are many of this honourable profeſſion who doe truely feare God, loue iuſtice, hate the corruptions of the time, and make conſcience of their waies; but I only taxe ſuch,as being wholly poſſeſſed and corrupted with greedy couetouſneſſe, ſtand accuſed and conuinced before God by the teſtimonie of their own conſciences of theſe griping courſes,and of this vnconſcionable bribing,whereby they ſpoile whole families,and lay waſt dwelling houſes as deſert places; for when men come vnto them for helpe, to maintaine their iuſt titles, and to enter or keepe them in poſſeſſion of their right, they of all others moſt wrong them;and if at al they preſerue their ſtate,it is that themſelues may pray vpon it; vſing herein their clients as the briers the ſheepe, who when he commeth amongſt them for ſhelter againſt the ſtorme, is ſo inueigled, that before hee can get out,he muſt leaue his coate behind him. Neither is this the caſe of the one client alone, but herein both aduerſe parties doe well agree;for oftentimes both he that doth and receiueth the wrong, he that hath a iuſt title vnto that for which he ſueth, as well as he that deteineth other mens rights from the true owners,haue through tedious ſuits their eſtates brought into ſuch deepe conſumptions, that they neuer recouer of it.So as it had bin much better oftentimes to haue giuen away their right, then to haue ſued for it; becauſe they can haue no end of their chargeable ſuites,till hauing ſpent all,their pouertie procureth a priuiledge of exemption. In which reſpect many Lawyers of our times may be truly ſaid to accord contentions,as in the fable the kite compounded the ſtrife between the mouſe and the frog, namely, by making a pray of both

parties. And thoſe who ſue for their helpe, are like vnto true men, who when they cannot agree about the diuiſion of their goods, either partie deſiring the greater ſhare, commit the matter to be comprimitted and decided by theeues, who inrich themſelues with the ſpoile of them both: or like vnto the blind and the lame, contending who ſhould haue the oiſter which the one ſpied, and the other tooke vp, and not being willing to decide the matter betweene themſelues, did chuſe an arbitratour, who did eate the meate himſelfe, and gaue a ſhell to either partie.

§. *Sect. 3.* *That lawyers diuerſlie offend in this ſinne of bribing: 1. When as they take gifts to maintaine an vniuſt cauſe.*

But becauſe it is not enough to ſay that they are diſeaſed, vnleſſe we alſo point at the ſore; or to accuſe them of bribing, vnleſſe we alſo ſhew wherein their taking rewards is to bee condemned; we are further to know, that in this regard they principally offend, firſt, when they take gifts for the defending of an vniuſt cauſe, themſelues knowing before they take it in hand, that it is of this nature and qualitie. A common practiſe amongſt many lawyers of theſe times, who care not how bad the cauſe be, ſo the fee be good, nor how emptie the courts be of iuſtice, ſo that their cheſts hereby may be filled with riches. But herein they grieuouſlie ſinne againſt the Iudge, whom by their pernicious eloquence, colourable gloſſes, and falſe ſuggeſtions, they labour to blind, that they may ſeduce and miſleade him out of the path of iuſtice, into the by-waies of error and vnrighteouſnes. They ſin againſt the aduerſe partie, ioyning their helping hands with ſuch theeues, as would rob them of their right, and ſpoile them of their iuſt poſſeſſions. They ſinne againſt their owne client, either by taking his monie to doe him no good, his cauſe being apparantly euill; or when it is more hidden and intricate, by ſtrengthening him in euill, countenancing him in his bad courſe, and by ſelling vnto him for his fees an vniuſt bargaine, which he hath no more right to buy, then the other to ſell, which one day will be a clogge to his mind, and a corraſiue to his conſcience. And laſtly, they ſinne againſt their owne ſoules, both by ſcraping out the ſigne of one who is an inheritour of Gods kingdome, and by taking vpon them a marke of reprobation and damnation, namely, the receiuing

receiuing of *a reward againſt the innocent:* as it is, Pſal.15.5. and whileſt *they call good euill, and euill good, wrong right, and right wrong, iuſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him,* they make themſelues ſubiect to a double woe denounced againſt them: Eſa 5.20.23. Pſalm.15.5. Eſa 5.20.23.

§.*Sect.4.* 2.*By exacting extraordinarie fees for ordinarie buſineſſe.*

Secondly, they are guiltie of this ſinne of bribing, who exact extraordinarie fees for ordinarie labour, and exceſſiue rewards for ſmall paines to themſelues, and as little profit to their clients. The which is a common fault of theſe times, wherein ſome lawyers ſo much ouerualue their labours aboue their worth, that ſcarce ten times ſo much as their ordinarie fee will bring them to the barre, or cauſe them to open their lippes in the behalfe of their client, if they be men of any note. But wee are to know that by the rule of iuſtice, there ought to be a proportion betweene the worke and reward, betweene the ſeruice and the wages, reſpect being had of the dignitie and ſtate of the perſon who taketh the paines; and whatſoeuer exceedeth this iuſt proportion is no better then briberie, extorſion, and theft in Gods ſight. Neither muſt this proportion be meaſured according to their owne conceit, which is commonly vnequall and partiall, through ouerweening pride, and bewitching ſelfe-loue, but according to the lawes of the land, and limitation of the State, whereby all ſuch things are to bee ordered and determined. Beſides, as this taking of exceſſiue fees is bad in it ſelfe, and full of iniuſtice and corruption, ſo is it of worſe conſequence; for if none of worth can bee entertained but at theſe high rates; then thoſe who are of low condition and meane eſtate, are through their neceſſity debarred of their helpe and counſell; and onely thoſe who abound in wealth, and haue full purſes, haue the benefit of it; whereof it muſt needs follow, that through the great skil and perſwading eloquence which is vſed in the defence of their cauſe who are rich, & through the weake and inſufficient handling of the poore mans cauſe, though neuer ſo iuſt; powerful iniuſtice wil get ſ̄ vpper hand oftentimes of weak right, and truth hauing no patrons but her own naked ſimplicitie to maintaine her, againſt the vnreſiſtable

ſiſtable violence of bold eloquence, and cunning inſinuations and ſurmizes, doth not ſeldome in theſe daies take the foile.

§. *Sect.* 5.

3. When hauing receiued their fees, they will not ſpeake in their clients cauſe.

But much more doe they offend, who receiuing their fees, ſometimes double and treble, will not vouchſafe when the cauſe of their clients is to be heard, to come vnto the barre, or to open their lippes in defence of their right. Whereby they greatly iniure their clients, in betraying their cauſe vnder colour of patronage, withholding their promiſed counſell and helpe, when the neceſſitie of the cauſe moſt requireth it: whereof it muſt needs follow, that the aduerſe partie will obtaine an eaſie victorie, when being armed at all points for the incounter, he findeth no aduerſarie in the liſts to make reſiſtance. And alſo hereby they make themſelues guiltie of ſhamefull theft, in that they take thoſe fees, which of right doe not belong vnto them: for the reward is not abſolutely giuen vnto them, but vpon the condition of their beſt aſſiſtance, the which condition being not performed, they haue no iuſt title vnto the gift; no more then ſ̄ ſeruant hath right to his wages, who doth no worke, or ſpendeth his whole time in following his owne buſineſſe. Now the cauſe hereof principally is their griping couetouſneſſe, which maketh them thinke all the water loſt which runneth beſides their mill; and therefore they greedily vndertake as many buſineſſes as are commended vnto them by aſſured hope of large gaine, though it be impoſſible that they ſhould carefully proſecute one of three as the cauſes require. And ſo they not onely emptie their clients purſes of their mony, but alſo their hearts of all comfort, when they find their cauſe betraied by thoſe who ſhould haue defended it; and perceiue to their griefe that theſe broken ſtaues haue failed them, when they moſt relied on them. And ſecondarily, this commeth to paſſe through the importunitie of the client, who looking more into the skill of his counſellours, then into the goodneſſe of his cauſe, is in policie contented to giue a large fee to one, of whom he hath conceiued a great opinion, rather to hinder his aduerſarie, then to helpe himſelfe. For hauing no hope of entertaining him to ſpeake in his owne cauſe, he putteth into

The cauſes of the former ſin: 1. The couetouſnes of the lawyer.

2. The importunitie of the client.

into his mouth this goldē gagge, to reſtraine him from ſpeaking againſt him, in the behalfe of the aduerſe party. Wherin they behaue themſelues like the poore Indians, who offer ſacrifice to the diuels, not becauſe they looke to obtaine from them any good, but becauſe they would reſtraine them from doing them any hurt: ſo theſe not for hope of receiuing any helpe, but to keepe them from hurting their cauſe, fee them with large gifts; whereby it commeth to paſſe, that they who in this corrupt ranke are of greateſt fame, are more inriched by their ſilence, then others by their laboured ſpeeches; and haue more and greater fees to keepe them ſitting ſtil and doing nothing, then others for trudging to the courts, and taking all the paines.

§. *Sect. 6.* 4. *By making tedious delaies and protracting ſuites.*

Laſtly, they offend by making tedious delaies, and protracting of ſuits, from terme to terme, and yeere to yeere, diuiſing a thouſand quirkes and ſhifts to keepe the cauſe from comming to a iuſt triall, to the end, that together with the ſuite, their fees may be continued, and become of extraordinarie rewards annuall rents, to bee paid vnto them quarterly at euery Terme. So that in theſe daies the execution of iuſtice is farre vnlike vnto that it was in the time of *Moſes*, for then *Iethro* complained that the peoples ſuites were too tediouſly delaied, becauſe they were faine to waite from morning to night to haue their cauſes heard and tried: whereas now a plaine deede, well penned for matter and forme, and ratified by hand and ſeale, may depend in ſuite a yeere or two in deſpite of the beſt meanes which the wronged plaintiffe can make to right himſelfe. And if there be any great difficultie in the cauſe (as what may not be made difficult which conſiſteth in words and phraſes more then in equitie and iuſtice?) then the corrupt lawyers of theſe times take a leaſe of their clients for terme of life, yea ſometimes for three liues ſucceſſiuelie, the nephew ending that ſuite which the grandfather began. Yea and oftentimes after all this expenſe of time and monie, the title is neuer the better cleared, but onely wearineſſe and pouertie put an end to theſe ſuites which ſtomacke and abundance began. And he who gaineth moſt, ſitteth downe by loſſe, ſeeing in reſpect of his great expenſe it had

Exod. 18. 14.

been much better, both for his ſtate and mind, to haue had a ſpeedie ouerthrow, then ſo tedious a conqueſt. So that lawing in theſe times is much like to gaming, wherein vnthrifts caſt the dice who ſhall haue one anothers monie; and the lawyers cheſt like the butlers boxe, which in the end receiueth all, and maketh both parties to become beggers; for as in both there is equall hope, ſo no more certaintie of deſired ſucceſſe, one vndoing that which another hath done, and ouerruling that as vniuſt, which another hath determined to be iuſt and equall.

§. *Sect.* 7. *How the briber deſtroyeth his owne familie.*

And thus haue I ſhewed how the briber deſtroyeth other mens families. The like may alſo bee ſaid of his owne; for howſoeuer he by bribing principally intendeth to build his houſe, and to aduance his poſteritie to great honour and riches; yet oftentimes it commeth to paſſe through the iuſt iudgement of God, and by his infinite wiſedome and power ouerruling al his plots and purpoſes, that in ſtead of building his familie he deſtroyeth it, in ſtead of aduancing his poſteritie he bringeth vpon it vtter ruine and diſgrace. This is manifeſt both by the Scriptures and by continuall experience of all times. The Wiſe man telleth vs, that *hee who is greedie of gaine*, that is, ſo couetous as that he will not ſtick to vſe thoſe vnlawfull practiſes of bribing and oppreſſion to inrich himſelfe, *he troubleth and diſturbeth his houſe; whereas hee that hateth bribes ſhall liue*, Prou. 15. 27. So it is ſaid Iob 15. 34. *that fire ſhall deuoure the houſes which are built with bribes*, that is, they ſhall bee brought to vtter ruine and deſtruction. The which heauie iudgements here threatned haue accordingly been inflicted, as experience of all times hath taught vs: for howſoeuer men may aduance themſelues by theſe wicked courſes for a time, yet it could ſeldome be obſerued that the third heire had cauſe to glorie in the gettings of his bribing anceſtors.

Prou. 15. 27.
Iob 15. 34.

CHAP.

CHAP. IIII.

That briberie is hurtfull and pernicious to the Common-wealth.

BVt as bribers doe destroy priuate families; so they are alike hurtfull and pernicious to whole countries and Common-wealths: for first, briberie ouerthroweth Magistracie, and all lawfull gouernment, and bringeth with it an anarchie and confusion. To which purpose one saith, that *oblatio muneris tinea est regiminis*; Bribing is the moth of gouernment. For howsoeuer men hold the places and haue the authoritie of Magistrates, yet if they loue gifts they will so charme them that they will haue no eyes to see disorders, nor eares to heare complaints, nor vnderstanding to discerne betweene good and euil, right or wrong, but as they are informed and lead by those who bribe thē. Wherupō a large dore is opened to al disorder and licentious liberty, no man being restrained frō any wickednes, but those who are vnable to bring gifts, and to make their peace by rewards. §. *Sect.* 1. *Briberie ouerthroweth magistracie.* *Cass. in Epist.*

Secondly, by bribing the Common-wealth is robbed, spoyled, and impouerished: for seeing no businesse can bee dispatched, no right obtained, no law executed but by the helpe of gifts; and considering that these occasions, are in all states daily and continuall, amongst innumerable persons of all degrees, it must needes follow that in short time the whole wealth of the countrie will be exhausted, and ingrossed into the hands of these robbers. Hence it is that the Prophet *Esay* matcheth bribing Magistrates with theeues, Esa. 1. 23. *Thy Princes are rebellious and companions of theeues, euery one loueth gifts and followeth after rewards.* Neither in truth is there any difference betweene them, sauing that theeues rob onely some few priuate persons, but these whole countries and Common-wealths; they by plaine force, and these by disguised subtiltie and vnder colour of law. So the Prophet *Ieremy* compareth them to cunning fowlers, which lay snares §. *Sect.* 2. *By bribing the common-wealth is robbed and spoiled.* Esa. 1. 23.

and

and make pitfalles to catch men, and their houſes to cages, in which they keepe and ſtore vp that riches which they haue
Ier.5.26.27. catched and ſeazed vpon by theſe vniuſt courſes, Ierem.5.26. 27. For purpoſely doe ſuch Magiſtrates make lawes, not for maintenance of order, iuſtice, and gouernment; but that they may ſerue as ſnares to intrap men, and that being catched they may redeeme their libertie and impunitie by large gifts. Or if there bee any other made, they vtterly neglect the execution of them, though they bee neuer ſo profitable and neceſſarie for the good of the Common-wealth, vnleſſe they bring ſome priuate gaine to their owne cheſts.

§. *Sect.* 3. *Bribing peruerteth the whole courſe of iuſtice.*

Thirdly, by bribing iuſtice is peruerted, innocencie oppreſſed, and iniuries countenanced and defended; and what can follow but the ruine of the Common-wealth, when as iuſtice, which is the maine pillar whereby it is vpheld, is pulled downe? This appeareth by teſtimonies of Scripture, and
Exod.23.8. by examples: Exod. 23.8. *Gifts blind the wiſe, and peruert the words of the righteous.* If then the wiſe and righteous, who haue both wiſdome to diſcerne truth from falſhood, and right from wrong, as alſo will, to imbrace the good, and refuſe the euill, be ſeduced and peruerted from their vpright and iuſt courſes, and miſlead into the bywaies of error and iniuſtice with bribes and rewards; then what will become of thoſe who naturally want that cleareneſſe of iudgement to know what is good, or that loue of goodneſſe to imbrace
Deut.16.19. it when it is diſcerned? So Deut.16.19. the holy Ghoſt ioyneth wreſting of the law, reſpecting of perſons, and taking of rewards in the ſame prohibition, thereby intimating that theſe three goe together, and that bribing is the cauſe of both the other, as the words following plainly ſhew. And at this as their maine end doe wicked men aime, when as they preſent their Iudges with rewards, as appeareth, Prou.
Prou.17.23. 17.23. *A wicked man taketh a gift out of the boſome to wreſt the waies of iudgement.*

§. *Sect.* 4. *The former point cleared by examples.*

This likewiſe appeareth by examples. When *Samuels* ſons
1.Sam.12.3. would not walke in their fathers waies; which was to adminiſter iuſtice indifferently without reſpect of perſons, or taking bribes, as himſelfe proteſteth to the people 1.Sam.12.3.

but

but did *turne aside after lucre, and tooke rewards*; then they *also peruerted iudgement*, as it is 1. Sam 8. 3. So the Magistrates of Israel being corrupted with greedie couetousnesse, made rewards the verie end and maine scope of their iudgement, Mich. 3. 11. Yea euen righteous *Dauid*, a man according to Gods owne hart, was so intangled and corrupted with *Zibaes* bribe, that he vniustly condemned innocent *Mephibosheth* before his cause was euer heard; and when the iniustice of this sentence appeared, by that iust apologie which he made for himselfe; yet was hee so possessed with *Ziba* his gift and false report, that neither the loue which himselfe bare to iustice, nor the remembrance of the vnmatchable kindnesse and manifold benefits, which he had receiued from his deare *Ionathan*, could moue him to reuoke wholly his vnrighteous iudgement, nor to inflict vpon this insinuating vassall deserued punishment, for his treacherie towards his innocent master. So hard a thing it is to intertaine vnpartiall iustice, when the heart is forestalled with rewards, or to walke in the narrow path of righteousnesse, when the eie of iudgement is hoodwinckt with bribes.

1. Sam 8. 3. Mich. 3. 11. 2. Sam. 16. 1. 2. and 19. 29.

But this will better appeare, if we more particularly examine the vniust cariage of those, who being in authoritie, suffer themselues to be corrupted with bribes; for when preiudice of the cause is wrought in their minds through the perswasion of golden eloquence, there is none so wicked whom they will not iustifie, nor any so innocent, whom they are not readie to condemne. Neither doe they in determining of causes, consider what is iust, but onely remember what they haue receiued; not what in equitie and conscience they ought to doe, but what they haue promised to doe for their reward. And of these the Prophet speaketh, Esa. 5. 23. *Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.* For the former; when a cause is to bee handled and determined before a corrupt Iudge, who loueth gifts, and hath his hand open to receiue rewards; then the prouerbe is alwaies verified: *Pecuniosus damnari non potest*: A monied man cannot be condemned; nay scarcelie reprooued for his greatest faults; for as one

§. *Sect.* 5. *Bribing Iudges iustifie the wicked for a reward.*

Esa. 5. 23.

Ambr. in 1. Cor. 6. faith: *Libertatem arguendi amittit, & peccat qui ab eo accipit, qui ideo dat ne corrigatur*; He loseth his libertie of reprouing, and thereby greatly offendeth, which doth receiue a gift from him, who therefore bestoweth it that hee may not bee corrected. For how can he freely rebuke such an one for his faults, whom before he hath made priuie to his owne grosse corruptions? Or what power hath he to draw out the sword of iustice, for the punishment of sin, when as he hath suffred his hands to be manacled with bribes? Or how can he in triall of right administer righteous iudgement without respect of persons, who hath made sale of both his eares, eyes, and tongue for a reward, and vpon earnest receiued, hath obliged himselfe to vse all fauour to the one partie, before the cause is examined?

§. Sect. 6. *Bribing Iudges oppresse the innocent.*

And as he is readie for reward to iustifie the wicked; so also to wrong the innocent; for if their cause be so cleere and manifest, that it cannot with any colourable shew of reason goe against them; then doe they so tire them with delayes, and so discourage them with endlesse paines, and excessiue charges (they being vnable to counterpoise the gifts of their aduersaries) that they are faine to giue it ouer before they can haue a day of hearing, or come to a lawfull triall. So the Esa. 1. 23. Lord complaineth of the bribing Iudges of Israel, Esa. 1. 23. *Euerie one loueth gifts, and followeth after rewards; they iudge not the fatherlesse, neither doth the widowes cause come before them.*

But if the cause of the poore man haue in it any difficultie, then though it be neuer so iust, yet hee were better to giue it ouer, and spare his cost and saue his further labour, then to prosecute his right before a bribing Iudge; for hee shall (as the prouerbe is) but cast the helue after the hatchet, and enter into an endlesse labyrinth, in which when hee hath long trauailed, he shall find himselfe as farre from his hoped issue, as in the first houre of his entrance, wanting the golden thread which should guide him in his way. And if in the prosecution of his cause, for want of counsell hee giueth the least aduantage to his aduersarie, though it do not concerne the equitie of the matter, but onely the error of the forme, and

and faultineſſe of his plea, he is ſure to bee cruſhed, and to haue the cauſe, though neuer ſo iuſt, to goe againſt him. And of this corruption, the Lord accuſeth the corrupt Iudges of Iſrael, Amos 5.12. *They afflict the iuſt, they take rewards, and they oppreſſe the poore in the gate.* that is, ſitting vpon the ſeats of iudgement, which in thoſe times were placed in the gates of their cities. Amos 5.12.

§. *Sect.* 7. *Bribing Iudges ſticke not to betray the liues of the innocent.*

Yea, ſo greedie of gaine is the bribing Iudge, that for a reward, he will betray the liues of the innocent, and to inrich his chefts, ſet to ſale the deereſt blood of righteous perſons, not caring ſo he may haue gold to purchaſe large poſſeſſions, though his fields bee called *Aceldama*, fields of blood. With ſuch wicked Iudges the Lord expoſtulateth, Ezech. 13.19. *And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſoules of them that ſhould not die, and to giue life to the ſoules that ſhould not liue?* &c. And ſuch hee accuſeth and condemneth, Ezech. 22.12. *In thee they haue taken gifts to ſhed blood.* Ezech. 13.19. and 22.12.

§. *Sect.* 8. *Bribing Iudges anſwered, who pretend that they onely take gifts to doe iuſtice.*

And thus haue I ſhewed how many miſchiefes the briberie of the Magiſtrates and Iudges, brings vpon a State, through the peruerting of iuſtice; of all which, ſome will thinke themſelues acquitted, who can truely ſay in their owne defence, that howſoeuer they receiue many gifts, yet it is not for peruerting of righteous iudgement, but onely they take rewards, and gratuities, for the doing of iuſtice, and for the righting of mens wrongs. For as amongſt Sorcerers there are ſome called good, and ſome bad witches; the one curing thoſe diſeaſes which the other hath cauſed, and helping what the other hath hurt; and yet howſoeuer they differ in name, yet in truth they are of one nature; and are both direct witches, who equally labour to enrich Satans kingdome, both with their owne ſoules, and with the ſoules of others who are ſeduced by them: So among bribers, there are ſome, who may be called good in compariſon of others, who take rewards, to right the others wrongs, and releeue thoſe whom others by their vniuſt ſentences haue oppreſſed; notwithſtanding theſe are bribers too, corrupt, vnrighteous, and naught, although not altogether of ſo malignant a diſ-

position as the other. For it is as great iniuſtice to inforce a man to buy that which is his owne alreadie, as to giue vnto him that which of right belongeth to another; and hee that goeth thus farre to make iuſtice, which is in her nature free, to become venall, and of a ſlauiſh nature, within a while will be ſo blinded with gifts, that he will not ſticke to ſet iniuſtice alſo to ſale; and as one ſaith: *Qui non erubeſcat dicere, quid mihi dabis vt tibi iuſtitiam faciam? nonne ſimile eſt ac ſi dicatur, quid mihi vultis dare, vt abnegem, officium perdam, & deum vendam?* That is, He that bluſheth not to ſay, what wil you giue me, and I will doe you iuſtice? is as readie to ſay; what will you giue me, and I will denie to execute iuſtice, neglect my dutie, and ſell God himſelfe? Howſoeuer it is, it cannot be but great preiudice to the vprightneſſe of a Iudge, and a ſhrewd preſumption of his corruption, when as hee receiueth gifts of thoſe who haue ſuites depending before him; for as a wife or maide would incurre the danger of iuſt ſuſpition, of hauing an vncleane heart, who being ſolicited by a fornicator to commit whoredome, ſhould receiue his gifts, although ſhe ſhould denie his ſuite: for howſoeuer in word ſhe refuſe his wicked motion, yet indeed ſhe receiueth pledges of his loue: ſo likewiſe are ſuch Iudges not without cauſe to bee ſuſpected, who receiue gifts of thoſe who labour to peruert iudgement; for howſoeuer in outward ſhew, they make profeſſion of integritie, yet in action they receiue the pawnes of vnrighteouſneſſe, which will cauſe them to preiudice the cauſe, and to hault in the adminiſtration of iuſtice, and to reſpect the perſon of one, more then of another, and the cauſe for the perſons ſake.

Greg. lib. 12. Moral.

§. *Sect. 9.* *Briberie is a cauſe of treacherie and treaſon.*

Fourthly, the ſinne of bribing is pernicious to the common-wealth, as it is a cauſe of all treacherie and treaſon againſt the State. For he that will not ſticke to ſel iuſtice and iniuſtice, will not ſticke to ſet the common-wealth to ſale alſo, and betray it into the hands of the enemie for large gifts, when he doth but get opportunitie, and can doe it ſafely, ſecretly, and without danger. Of this, great *Philip* of Macedon had often experience in his time; and therefore he thought no caſtle ſo impregnable, no fort ſo ſtrong, but

that

that there might be found roome and paſſage for an aſſe laden with gold to enter into it. But much more doth this corruption abound in our times; for who ſeeth not, that it is an vſuall thing in the time of warre (as the prouerbe is) *Argenteis haſtis pugnare*, to fight with ſiluer pikes, to vndermine a State with ſiluer pick-axes, and to batter downe the walles of the beſt defenced Citie with theſe golden bullets? Neither do the great Commanders of theſe times vſually bring their forces againſt any countrie or citie, or venture to winne it by inuaſion and aſſault, before they haue firſt made way vnto themſelues by large gifts, and by corrupting bribes haue made a great partie of the aduerſe ſide, or at leaſt ſome ſpeciall men, who may giue them from time to time ſecret intelligence of all affaires of the State, of oportunities to bee vſed, and impediments to be remoued, and who will when occaſion ſerues, betray their countrie, as much as in them lieth, into the enemies hand. And by this meanes more cities are ſacked, and more countries ſubdued, then by force of armes and dint of ſword: yea in truth, ſo doth this bribing corruption infect all States in theſe daies, that were it not that the Princes and gouernors (being taught by manifold experience the greatneſſe of this danger) had a moſt vigilant eye to foreſee and ſpie out theſe miſchiefes, and a ſeuere hand to puniſh trecherie when it is diſcouered, ſcarce any State would remaine vnſhaken, and vnruined, by theſe corrupt courſes.

Laſtly, bribing is pernicious to the common-wealth, as being in it ſelfe a notable meanes to bring it to deſtruction; for not onely it ouerthroweth iuſtice and truth, which are as it were the ſinewes, wherewith all States are ſtrengthened and held together, and euen the verie pillars vpon which the good and ſafetie of all common-wealthes are built; which being taken away, the State muſt needs bee weakened, diſſipated and brought to ruine; but alſo it inflameth the fire of Gods wrath againſt that countrie where it much aboundeth, and bringeth downe his fearefull iudgements vpon it, whereby it will ſoone be deſtroyed, though there were no enemies to oppoſe againſt it. And as this truth is warranted by ma- §. *Sect.* 10. *Bribing bringeth the common-wealth to deſtruction.*

nifold experience of theſe times, ſo by the infallible word of
Pro.29 4. God which cannot lie. So Prou. 29.4. *A King by iudgemen maintaineth the countrie, but a man receiuing gifts deſtroyeth it.* The Prophet *Ezechiel* alſo reckoneth this ſinne of bribing amongſt thoſe capitall ſinnes, which moued the Lord to bring vpon Ieruſalem, deſtruction and deſolation. Ezech.
Ezech.22.12. 22.12.14.15. The Prophet *Micah* likewiſe, hauing ſhewed that all ſorts of rulers amongſt the people of Iuda were corrupted with bribing, ſaith, that for this cauſe, *Zion ſhould bee plowed as a field, and Ieruſalem ſhould bee made an heape of ſtones, and the mountaine of the houſe, as the high places of the*
Mich.3.11.12. *foreſt.* Mich.3.11.12.

CHAP. V.

That the ſinne of bribing is excceding hatefull to the Church.

§.*Sect.* 1. *Bribing is the dore, whereby inſufficient Miniſters enter.*

BVt as the ſinne of bribing is pernicious to the common-wealth; ſo likewiſe it is exceeding hurtfull to the Church. For as *Iudas* being poſſeſſed with greedie couetouſneſſe, cared not to betray our head Ieſus Chriſt for a reward, ſaying vnto the high Prieſts, *What will you giue me and I will betray him*; ſo the greedie patrones of theſe dayes, intending onely their owne gaine, ſticke not to betray the body of Chriſt, to wit, his Church into the hands of *Ieroboams* Prieſts, made of the baſeſt of the people, in the firſt place demanding with *Iudas, What will you giue me*; neuer regarding in the meane while how few their graces bee, whom they preſent, ſo their gifts be manie; nor how vnfit they are to teach the people, ſo they are ſufficient to bring large rewards, or at leaſt to ſubſcribe vnto bonds, by which they exclude themſelues from the greateſt part of their liuing. Whereby it commeth to paſſe, that the people wanting inſtruction, are deſtroyed for want of knowledge, and remaining blinded with ignorance, are made an eaſie pray to bee ſeduced and miſlead into errors and hereſies, by the Prieſts, Ieſuites, Papiſts,

piſts, Browniſts, Familiſts, and all other ſectaries and wicked heretiques. Of all which miſchiefes the corrupt bribing, which is vſed in theſe dayes, is the principall cauſe; for if it were not for the gifts of the purſe, the gifts of the mind would be reſpected and preferred. But let all ſuch corrupt patrons know, that they are no better then ſacrilegious theeues in the ſight of God and men, who by robbing the Church of ſuch liuings, which are dedicated and conſecrated vnto God for holy vſes, do make both themſelues and their families liable to Gods heauie plagues and fearfull iudgemẽts. For if *Balthaſar* was cut off in Gods wrath for drinking in the veſſels of the Temple, which his predeceſſor *Nebuchadnezer* had vniuſtly brought into his treaſurie; then what ſhall become of them, who haue not onely the moſt part of their plate made of Church-mettall; but alſo haue ſacrilegiouſly taken the bread which they eate, and the meate and drinke which they continually feede vpon, out of the Churches ſtorehouſe? If *Ananias* and *Sapphira* were ſmitten with preſent death, for keeping backe part of the price which was raiſed out of their owne poſſeſſions, after it was conſecrated to the Churches maintenance; then what death and condemnation is due vnto them, who violently rob and ſpoile the Church of her owne reuenues and lawfull right, vnto which God in his word, and good Princes by their lawes haue intitled it; and wherewith others tendring more Gods glorie, and the flouriſhing eſtate of the Church, then their owne particular, haue richly and religiouſly endowed it? Dan. 5.

§. *Sect.* 2. *By bribing, ſufficient Miniſters are corrupted.*

Secondly, by this bribing, euen thoſe Miniſters which are able to teach the people, are ſo corrupted, that they ſpeake not thoſe things which are profitable, but ſuch things as are plauſible to their benefactors; they daube ouer their faults with vntempered morter, promiſing peace where the Lord denounceth warre, and immunitie from puniſhment, when the ſword of Gods iudgement is alreadie drawne, and readie to ſtrike. And of this corruption the Lord accuſeth the Prieſts of Iudah, Mich. 3. 11. *The heads thereof iudge for rewards, and the Prieſts therof teach for hire, and the Prophets therof propheeie for money, &c.* Mich. 3. 11.

CHAP.

Chap. VI.

That the sinne of bribing is most pernicious to the briber himselfe.

§. *Sect.* 1. *Bribers depriue themselues of a marke of Gods children.*

AND thus it appeareth that the sinne of bribing is pernicious both vnto Church and Commonwealth. Now in the last place it followeth that I shew and proue that as bribers are bad vnto all others, so they are worst of all to themselues, in respect of the manifold euils which they bring vpon their owne heads: for first, as they depriue themselues of a notable signe of the child of God, who shall dwell in his holy mountaine, and be an inheritour of the kingdome of heauen, which is, *not to receiue rewards against the innocent*; so they take vpon them the marke of destruction and condemnation; and carrie as it were vpon their sleeue, the badge of a wicked man. So it is said Prou. 17.23. *A wicked man taketh a gift out of the bosome, to wrest the waies of iudgement.* And these are the properties whereby *Dauid* describeth a bloodie or hainous sinner: Psal. 26.11. *In whose hands is wickednesse, and their right hand is full of bribes.*

Psal. 15.5.

Prou. 17.23.

Psal. 26.10.

§. *Sect.* 2. *Bribes blind the eie of the minde, & corrupt the iudgement.*

Secondly, wheras men chiefly excell the brutish creatures in the light of reason, and in the vse of the vnderstanding, and of a sound iudgement; gifts and rewards blind the eie of the mind, and the affections being therewith corrupted, doe so corrupt the iudgement also, that they cannot discerne betweene right and wrong, truth and falsehood; but like beasts follow their sense, lusts, and passions, rather then the direction of their reason and vnderstanding. And this argument the Lord himselfe vseth to inforce his prohibition, concerning taking of bribes, Exod. 23.8. *Thou shalt take no gift, for the gift blindeth the wise, and peruerteth the words of the righteous.* So Deut. 16.19.

Exod. 23.8. Deut. 16.19.

§. *Sect.* 3. *Bribes make men base and sordidous.*

Thirdlie, if a man suffer himselfe to be corrupted and ouerswaied with gifts and rewards; though in his owne nature he be of neuer so generous and free a spirit, yet in short time it will

will make him so base and sordidous, that there is no pray of such smal value, which will not make him stoope to seaze vpon it, no course or carriage so inhumane, dishonourable and dishoneſt, which he will not be content to take & vse, for the inhaunsing of his gaine. This the wise man obserued in his owne experience: Prou.28.21. *To haue respect of persons is not good; for that man will transgresse for a peece of bread.* And the Lord accuseth the rulers of Ierusalem, not onely for peruerting iudgement, but also that they were base and sordidous in their bribing, polluting Gods name by their iniustice *for handfuls of barlie and peeces of bread*, Ezech. 13.19. In which respect such corrupt Iudges are fitly compared to a paire of scoles, which when they seeme most equall, will incline to either side by the addition of the least waight, and turne againe to the contrarie side, when that waight is ouerpoised with a greater. Prou.28.21. Ezech.13.19.

Fourthlie, this sinne of bribing doth make a man liable and obnoxious to Gods fearefull iudgements, both in respect of his person and state; of the former we haue an example in *Gehezi*, who taking an vnlawfull bribe from *Naaman*, had that heauie punishment of lothsome leprosie inflicted, both vpon himselfe and all his posteritie: and for the other it is said, that *fire shall deuoure the houses of bribes*, Iob.15.34. And howsoeuer men thinke (by receiuing rewards to peruert iustice and truth) to aduance themselues and theirs to great wealth and plentie of all things, yet in the end this riches wil melt and vanish away, and those who lately flourished in their vniust courses shall be brought into pouertie and calamitie, according to the saying of the Wise man: Prou.21.6. *The gathering of treasure by a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.* 7. *The robberie of the wicked shall destroy them, for they haue refused to execute iudgement.* §. *Sect.* 4. *Bribing maketh a man obnoxious to Gods fearefull iudgements.* 2.King.5.16. 21.27. Iob 15.34. Prou.2.16.7.

Fiftlie, it bringeth vpon those who are corrupted with it, Gods heauie curse and malediction, as appeareth, Deut. 27.25. *Cursed be he that taketh a reward to put to death innocent blood.* It maketh them subiect to that fearefull woe denounced, Esa.5.20. *Woe vnto them that speake good of euill,* §. *Sect.* 5. *Briberie bringeth Gods curse, woe and destruction.* Deut.27.25. Esa 5.20. 23.24.

and euill of good. Which put light for darkenesse, and darkenesse for light, &c. 23 *which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.* Yea it bringeth vpon them vtter destruction; *For as the fire deuoureth the stubble, and as the flame consumeth chaffe: so their roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast of the law of the Lord of hosts, and contemned the word off the holie one of Israel.* As it is, vers. 24.

§. *Sect. 6.* *Briberie disinheriteth men of heauen.*

Lastlie, by these bribing courses they disinherite themselues of their heauenly patrimonie, and set to sale the kingdome of heauen for earthly and base prises: for they that take rewards against the innocent shall neuer dwell in Gods holy mountaine, as it is, Psalm. 15. 5. So the question being asked who should dwel with ỹ deuouring fire, and with the euerlasting burnings; that is, with the Lord, who is called a consuming fire, Deut. 4. 24. Heb. 12. 29. Answere is made; *Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts,* &c. *Hee shal dwel on high,* &c as it is Esa. 33. 15. 16. So that he who gaineth by oppression, and filleth his hands with bribes, can neuer indure Gods glorious presence; but shall be consumed like stubble with this deuouring fire. To the same purpose is that, Prou. 15. 27. *He that hateth bribes shall liue*; whereby contrariwise is implied, that he who loueth bribes shall not liue, neither the life of grace in this world, nor the life of glorie in the world to come.

Psal. 15. 5. Deut. 4. 24. Heb. 12. 29. Esa. 33. 15. 16. Pro. 15. 27.

By all which it is cleare and manifest, that the briber loseth in his greatest gaine, for whilest by his wicked and vniust courses, he compasseth some earthly trifles, he forgoeth all his title and intrest in Gods glorious kingdome, and through his worldly prophaneness and sottish follie, he doth with *Esau* make sale of his spirituall birthright for a messe of pottage, or such like transitorie vanities of like value, and lesse necessitie. Whilest he prouideth for his bodie, hee destroyeth his soule; whilest he laboureth after earthly things which are vaine and momentany, he loseth heauenly things, euen that superexcellent and eternall waight of glorie. And whilest he hourdeth vp the rewards of iniquitie, and gold

2. Cor. 4. 17.

which

which ſhall periſh with him; he forgoeth the fruition of the immortall God, in whoſe preſence is fulneſſe of ioy, and at whoſe right hand are pleaſures for euermore: Pſalm. 16.11. Pſal.16.11.

§. *Sect.7. The concluſion.*

And thus haue I ſhewed the greatneſſe of this ſinne of briberie, and the manifold euils which it bringeth both to priuate perſons and ſocieties; to whole cõmon-wealths, and to the briber himſelfe. Now as this ſinne is of extraordinarie ſtrength to hold men in ſubiection vnto it, both in regard of the corruption of mans nature which is moſt prone to intertaine it, and in reſpect of the vniuerſalitie of this ſinne, and the mightie patrons which both countenance it with their practiſe, and defend it with their power: ſo my earneſt prayer vnto almightie God, is, that he wil ioyne with my labours a more then vſuall bleſſing, and an extraordinarie vertue and power of his holy ſpirit, to beate downe this ſtrong hold of ſinne, and to bring vs in ſubiection to his will, not onelie in things profitable and gaineful, but alſo in thoſe which ſeeme accompanied with loſſe and hindrance. That ſo reſpecting not our owne particular gaine, but his glorie, and doing him faithfull ſeruice in this life, we may raigne with him in eternall glorie in the life to come. The which mercie hee vouchſafe for his Chriſts ſake: to whom with the Father and the holie Spirit bee all honour and glorie, praiſe, power and dominion now and for euermore.

Amen.

FINIS.

Faults eſcaped.

Pag. 84. line 31. reade, *deridetur*. p. 101. l. 35. r. ſinners. p. 111. l. 34. marg. r. their. p. 124. l. vlt r. our owne. p. 129. l. 36. r r. run ſecretly p. 131. l. 35. r. and labour. p 138. l 6. r ſtop. p. 144. l. 2. r. theft euen in theſt. p. 150. l. 5. example, r. for the ſame ſin like p. 174. l. 19. r. by inflicting. p 197. l. 3. r. that they be not. p. 200. l. 11. marg. r. Eccleſ. 3.4. p. 201. l. 35. 36. r. whom they ſee outwardly. p. 203. l. 25. r. *vulius*.

A TREATISE OF ANGER.

VVherein is ſhewed the lawfull, laudable, and neceſſarie vſe of iuſt and holy Anger, and what is required thereunto.

AND AFTERWARDS IS DECLARED, what corrupt and vniuſt Anger is, the kindes, cauſes, effects, and properties thereof, together with the *preſeruatiues and remedies, whereby* it may be eyther preuented, or cured and expelled.

By IOHN DOVVNAME Batchelar in Diuinitie, and Preacher of Gods Word.

PROV. 26. 31.

Hee that is ſlow to Anger is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a Citie.

LONDON:
Printed by *T. E.* for *William Welby*, dwelling in Paules-Church-yard at the ſigne of the Grayhound.
1609.

TO THE RIGHT
Honourable Sir *Thomas Egerton*

Knight, BARON of *Ellesmere*, Lord Chancellor of England, and one of his Maiesties most honorable priuie Counsell, my very good Lord: health *and prosperitie with increase of all spirituall* graces in this life, and eternall happinesse in the life to come.

Hauing had through your Honourable bountie, a part of the Lords Vineyarde allotted vnto mee his most vnworthy woorkeman, by your Honour his most worthie Steward, to the end I should plant and water, purge and prune it, I thought it my part not onely to performe my duetie in this behalfe, in such measure as God enableth mee, but also to present vnto your Honour the first fruites of my labours which haue yet offered themselues to publike view, to the end that I might thereby both shew my selfe not altogether negligent in our great Lord and Maisters businesse, and also giue some token of most obliged dutie and humble thankfulnesse to you his Honourable Steward, by whose appointment I haue obtained a place wherein I may imploy my paines, whereas otherwise I should eyther haue

ſtood idle in the market place, or elſe beene compelled to haue digged in another mans ground, with great labour and little fruite. If theſe my firſt fruites ſeeme vnpleaſant in your moſt learned and iudiciall taſte, eyther impute it to the immaturitie cauſed by their ſhort time of grouth and ſmall-experienced skill of the Vintager, or elſe conſider that they are deſtinated to a phyſicall vſe for the purging away of choller, and therefore though they bee not pleaſant in taſte, yet may they bee profitable in operation. Such as they are (in all humilitie, crauing pardon for my boldneſſe) I commend them to your Honourable Patronage and protection, and your ſelfe to the Almighties, moſt heartely beſeechiug the glorious and great Lord of the Vineyard long to continue you his faithfull Steward amongeſt vs, to the aduancement of his glory, the propagation of his Vine, and the exceeding comfort of his poore contemned Labourers. Amen.

Your Honours in all humble
dutie moſt bounden

IOHN DOVVNAME.

To the Christian Reader.

COnsidering the vniuersall infection of this contagious disease of the Soule, VNIVST ANGER, and the manifold pernitious euils which it worketh, both priuate and publique, I thought good to prescribe out of Gods word, some remedies for those Patients which are committed to my cure, whereby they might eyther bee preserued from these feuerlike fits, which cause men outwardly to shake and tremble, when as inwardly they are most inflamed, or els haue their heate somewhat allayed and abated, when they are already fallen into them. The which my prescript I thought at the first should haue beene communicated to no more then mine owne Patients, till I was perswaded by more skilfull Phisitions then my selfe, that the publishing thereof might redound to others profit. And therefore desiring nothing more then to exercise my poore talent to the glory of my maister who bestowed it, and the benefit of my fellow seruants, for whose good also I haue receiued it, I willingly condescended to their motion. And for as much, as I had onely shadowed a rude draught without colour or countenance, I was faine to take a review of my worke, altering some things, and adding others as it were new lineaments,

which I thought more fit for the Presse then for the Pulpit. If any thinke me too quicke in practise, they will(I hope)excuse me,if they consider that I make experience of my slender skill,not in the vitall parts,but in the feete of the soule,namely the affections,and yet the curing of them, or but this one of them, may greatly redound to the benefite of the whole, for as the diseases of the feete doe grieue the heart,and offend the head, and the curing and healing of them doth ease and comfort both, so when the affections are distempered being infected with the contagion of our originall corruption, euen the chiefe parts of the soule, the Vnderstanding and Will, are not a little disturbed and disordered,by receiuing from them their contagious pollution. And therefore he who can skilfully purge these neather parts shal ease the higher, by drawing downe those corrupt humours which do offend and annoy them. Seeing then, there may come by my practise great good with little danger, I haue the rather aduentured the cure: being contented to vndergoe the censure of some for too much hast, who (I feare mee) are in these cases as much too slow, to the end that I may to the vttermost of my skill benefit many. The Lord who is the onely true Phisition of soules diseased with sinne, blesse this and all other my indeauours that they may bee profitable for the setting forth of his glory, the benefit of my brethren, and furthering the assurance of mine owne saluation. Amen. *Anno. Dom.* 1600.

A TREATISE OF Anger, wherein the lawfull vſe, and the vnlawfull abuſe of this affection, is ſhewed out of Gods word.

Epheſians. 4. 26.

Be angry and ſinne not, let not the Sunne goe downe on your wrath.

CHAP. I.

THE miſerable ruines of our excellent ſtate by creation, which were the lamentable effects following the ſinne of our firſt parents, and the foule ſpots of originall corruption, which like a contagious leproſie deriued from them haue infected all their poſteritie, doe not ſo euidently appeare in any part of the body or ſoule as in the affections, which are ſo corrupted and diſordered that there ſcarce remaines any ſmall reliques of their created puritie. And hence it is that the heathen Philoſophers though they did not perceiue how much the bright ſhining beames of our reaſon, and the vnderſtanding part of the ſoule, were dimmed and darkened with the foggie *Sect.* 1.

foggie mists of originall sinne, but highly extolled with ouer partiall prayses, the excellencie & perfection of them, yet they plainely discerned the great corruption of our disordered affections, insomuch that some of them being ouersswayed with too great vehemencie of affection in speaking against the affections, haue condemned them as simply, and in their owne nature euill, and therefore wholy to bee abandoned, seeing there was no hope they should be amended: others with a more iudiciall insight discerning between the things themselues and their corruption, haue written whole tractates for the reforming of them, esteeming the chiefe toppe and perfection of wisedome to consist in the well gouerning and ordering of these disordered and tumultuous passions.

If then the heathen Philosophers walking in the darke night of ignorance and errour, and illightened onely with a small glimmering sparke of naturall reason, could thereby both discerne their corrupt affections, and also did studie to reforme and bring them vnder the rule of reason, how much more earnestly should we endeauour not so much to marshall them vnder the conduct of naturall reason, which is it selfe but a blind leader, as to reforme and purge them by the word of God, which like a glorious shining Sunne, hath dispelled the foggie mists of ignorance and errour, and so discouered all the spots and deformities of them, farre more clearely then our blinde reason.

And as we are earnestly to labour for the reforming of all the affections, so most earnestly of al this of anger, which of all other is most turbulent and violent if it be not bridled and restrayned. And for our better furtherance in so good an endeauour, I haue made choice of this text, to the end I might shew how farre forth anger is to be approoued and imbraced, & in what respect it is to be auoided & shunned. In handling whereof I will first shew the meaning of the words, and afterwards intreate of their seuerall parts.

In shewing the meaning of the words I will first define what

what anger is, and then ſet downe the diuers ſorts thereof. What anger is in generall.

Anger therefore generally conſidered, is thus defined: it is an affection, whereby the bloud about the heart being heated, by the apprehenſion of ſome iniury offered to a mans ſelfe or his friends, and that in truth, or in his opinion onely, the appetite is ſtirred vp to take reuenge.

The names of anger with the notation.

Firſt, wee will ſpeake of the thing defined, and after of the definition. Anger in the Latine tongue is called *(Ira)* which name hath his notation from the effect, for when by the apprehenſion of an iniury, the heart is inflamed with the heate of anger, it doth make a man *(quaſi exſe ire) as it were to goe out of himſelfe*, and in this reſpect hee who was angry, was ſaid by an vſuall Latine phraſe *(non eſſe apud ſe) not to be with himſelfe*, and *adſe redijſſe, to haue returned to himſelfe*, when his anger was paſſed ouer. The *Grecians* did eſpecially vſe two names to expreſſe this affection, which did containe in them the very nature of Anger. The firſt θυμὸς which ſignifieth the perturbation it ſelfe, or the heating of the bloud by the apprehenſion of the iniurie offered: the other ὀργὴ which ſignifieth the appetite or deſire of reuenge, which followeth the perturbation. So that theſe two names containe in them, both the materiall and formall cauſe of anger: for the materiall cauſe is the heating of the bloud about the heart, which is ſignified by the firſt name θυμὸς: the formall cauſe is the appetite or deſire of reuenging the iniury offered, which is vnderſtood by the other name ὀργὴ.

The moſt vſuall name vſed by the *Hebrewes* to ſignifie anger is *Aph*, which ſignifieth alſo the Noſe, and by a ſynecdoche the whole face: which name is giuen vnto it eyther becauſe in a mans anger the breath doth more vehemently and often iſſue out of the noſe, which is as it were the ſmoke iſſuing from the flame kindled about the heart, or elſe becauſe in the face anger is ſooneſt diſcerned, by the often entercourſe and change of colours.

Our Engliſh word anger is deriued from the latine word

Angor, which either ſignifieth throtling and choking, or vexation and griefe, becauſe anger worketh both theſe effects if it be immoderate: for it ſtops the throate leauing no paſſage for words, and it vexeth and tormenteth both the body and the minde.

The definition explaned.

And ſo much for the name: now wee will ſpeake of the definition. Firſt I ſay it is an affection, for the whole eſſence of a man conſiſteth of theſe three things, body, ſoule, and affections, which doe participate of both the other: now anger cannot bee ſaid to bee a qualitie or propertie of the ſoule alone, for the materiall cauſe thereof is the boyling of the bloud about the hart, nor of the body alone, for the formall cauſe, namely the appetite and deſire of reuenge ſtirred vp by the apprehenſion of the iniurie offered, doth more properly belong to the ſoule, and therefore I call it a mixt affection proceeding from them both.

I adde the materiall cauſe, namely the heating of the bloud about the hart, which heate or inflamation is cauſed by the apprehenſion of the iniurie offered, or the diſlike which the heart conceiueth of the iniurie apprehended: which is either in truth an iniurie, or but in opinion and appearance onely: for anger hath not alwayes a true cauſe, but ſometime fained & imaginary: and this materiall cauſe (namely the heating of the bloud by apprehenſion of the iniurie) the formall cauſe followeth, that is to ſay, an appetite or deſire of reuenge, for before wee deſire to reuenge the iniurie, we firſt apprehend and feele it, which deſire is either iuſt or vniuſt: iuſt, if we be angry for a iuſt cauſe, with thoſe with whom we ought to be angry, after a iuſt maner, obſeruing a fit time, and to a good end: vniuſt, if theſe circumſtances be not obſerued. Furthermore in this definition the cauſe of anger is expreſſed, namely iniurie offered, (for anger alwayes preſuppoſeth iniury) and the ſubiect thereof which is the hart, as alſo the obiect, to wit, reuenge of the iniurie.

And

And ſo much for the generall definition of anger: now we are to ſhew the diuers ſorts thereof, or rather the diuers acceptation of the ſame affection. Firſt it is taken for the naturall affection of anger as it was created of God, and had his being in man before the fall. Secondly, as it is corrupted ſince the fall by originall ſinne. Thirdly, as it is renewed and ſanctified by Gods ſpirit. We are not therefore with the Stoikes to confound theſe three together, and and without difference to condemne them all: for howſoeuer this affection as it is corrupted is moſt turbulent, and of all others moſt pernicious, yet wee are to hould that the naturall affection conſidered, either as it was created by God, or ſo farre forth as it is renewed and ſanctified by Gods ſpirit is iuſt, holy, and lawfull.

Sect. 2. The kindes of anger. Natural anger. Corrupt anger Sanctified anger. The Stoikes confuted.

And this may eaſily be prooued by diuers reaſons: firſt becauſe it was created by God, and was in man before the fall, and before any euill entred into the world: being therefore the Lords owne workmanſhip, which by his owne teſtimonie was approoued to be very good, *Gen.*1.31. and of greater antiquitie then euill it ſelfe, it followeth, that the affection in it owne nature is to be eſteemed as good and lawfull. Secondly, becauſe in many places of the Scriptures it is attributed to God himſelfe, *Rom.*1.18. *the anger of God is made manifeſt from heauen againſt all impietie.* Ioh.3.36. *he that beleeueth not in the ſonne ſhall not ſee life, but the anger of God ſhall abide vpon him.* Seeing therefore it is aſcribed vnto God, to whoſe moſt perfect and iuſt nature nothing agreeth but that which is iuſt & holy, it followeth that this affection it ſelfe is ſo to be eſteemed. True it is that neither this nor any other affection is in God if we ſpeake properly, but onely attributed vnto him, that our weake capacities may better conceiue how he exerciſeth his workes and eternall counſailes toward his creatures: But yet foraſmuch as nothing is attributed & aſcribed vnto him which is not good and iuſt, ſo far forth as it is aſcribed, it euidently ſheweth that anger in it owne nature is not euill.

That the affection of anger is in it owne nature lawfull.

*Gen.*1.31.

*Rom.*1,18.

*Ioh.*3.36.

Laſtly, this manifeſtly appeareth in that this affection was truely and naturally in our Sauiour Chriſt himſelfe as hee was man, as it is euident *Mark.* 3. 5. where it is ſaide that hee looked angerly vpon the *Scribes* and *Phariſes*, mourning for the hardneſſe of their hearts: ſo likewiſe being incited with an holy anger, to ſee his Fathers houſe turned into a market, he driueth the buyers and ſellers out of the Temple, *Iohn.* 2. 17. Seeing then Chriſt was angry and yet free from all ſinne, it followeth that Anger in it owne nature is iuſt and holy.

Mark. 3. 5.

Iohn. 2. 17.

Pet. 2. 22.

Obiection. 1. But it may be obiected that anger is in many places of the Scriptures condemned and forbidden: as *Mat.* 5. 22. *He that is angry with his brother vnaduiſedly, is culpable of iudgement*, I anſwere, that not anger ſimply but vnaduiſed anger is there condemned: and in a word all other places where this affection is forbidden, are to be vnderſtood, not of the affection it ſelfe, as it was created or is renewed by Gods ſpirit, but as it is corrupted and depraued with originall ſinne: for anger being ſanctified, is not onely iuſt and lawfull, but alſo commendable, profitable, and very neceſſary, as being the whetſtone of true fortitude, whereby wee are ſtirred vp and encouraged to maintaine the glory of God, and our owne perſons and ſtates, againſt the impietie and iniuſtice of men. Though anger therefore be but a bad Miſtreſſe to commaund, yet it is a good ſeruant to obey: though it be but an ill Captaine to lead our forces into the field againſt our ſpirituall and temporall enimies, yet it is a good ſouldier ſo long as it ſubiecteth it ſelfe to the gouernment and diſcipline of ſanctified reaſon.

Mat. 5. 22.

Anſwere.

Obiection. 2. But it is further obiected by the *Stoikes* that anger is a perturbation of the minde and therefore euill. To this I anſwer, that as the perturbation of the minde which is moued vpon vniuſt cauſes is alſo vniuſt and euill, ſo that which is cauſed vpon iuſt and neceſſary occaſions is iuſt and commendable: as for example, when a man ſeeth God diſhonoured, Religion diſgraced, wickedneſſe vnpuniſhed; If there-

Anſwere.

therefore his minde be perturbed and troubled, this perturbation is not to be condemned, nay to be commended, and they rather to be condemned who are not so troubled. Thus was our Sauiour perturbed when he saw Gods house dishonoured, as also when hee raised vp *Lazarus*: thus was *Phinees* disturbed and troubled in minde, when he saw that shameleſſe sinne of *Zimry* and *Cozby*: and *Elias* when religion was contemned, idolatrie erected, and the Lords true Prophets destroyed. *Iohn.2.17. and 11.23. Nom.24.7. King.19.*

Though therefore anger be a perturbation of the mind it doth not follow that it is euill, for not the perturbation it selfe but the cause thereof maketh it good if it be good, and euill if it be euill. Furthermore whereas they obiect that anger blindeth and confoundeth reason, I answere first, that if anger bee temperate and moderate, it doth seruiceably waite vpon reason, and not imperiously ouer rule it: and rather maketh a man more constant and resolute in walking the path of truth, which hee hath discryed with the eie of a cleare iudgement, then any wayes dazell or offend the sight whereby hee should be caused to stumble in the way, or else turne aside into by pathes of error. 3. Obiection. Answere.

Secondly, though it should be graunted that for the instant Reason is somewhat disturbed with the passion, it doth not follow that it is euill or vnprofitable, for before the affection is inflamed, the reason apprehendeth and iudgeth of the iniury, and so as it were first kindleth the flame, which being kindled, doth for the instant perturbe the minde, but the perturbation being quickly ouer passed and the minde quieted, Reason is made no lesse fit thereby to iudge of the iniury, and much more fit to reuenge it. And therefore moderate and sanctified anger is so farre from hurting and hindering the iudgement of Reason, that it rather seruiceably aydeth and supporteth it, by inciting and incouraging it couragiously to execute that which Reason hath iustly decreed and resolued: as therefore the most precious eye-salue doth presently after it is put into the eye dim and dazell

the ſight, but afterwards cauſeth it to ſee much more clearely: ſo this affection of moderate and holy anger doth at the firſt ſomewhat perturbe reaſon, but afterward it maketh it much more actiue in executing and performing all good deſignes. And ſo much for the lawfulneſſe of Anger, both in reſpect of the firſt creation thereof, and as it is renewed and ſanctified by Gods ſpirit, as alſo concerning the diuers ſorts of Anger.

What anger is commaunded and what forbidden.

Now in the next place we are to conſider which of theſe is commanded or forbidden in my text. Firſt for the affection as it was created by God, howſoeuer it was iuſt and holy in it ſelfe, yet now the beauty and excellency thereof is defaced with the foule ſpots of originall ſinne, ſo that there remaine onely ſome reliques of the perfection wherein it was created, till it be againe renewed and reſtored by Gods ſanctifying ſpirit. This therefore is not here commanded or forbidden, but onely that we labour aſmuch as may bee, that it may come neare his former excellencie. The other two ſorts, namely, corrupt and ſanctified anger, the one in theſe wordes is commanded, the other forbidden.

The generall diuiſion

Theſe words therefore may be deuided into two generall parts. The firſt an exhortation or commaundement, wherein iuſt and holy anger is inioyned or commended vnto vs in the firſt words (*Be angry,*) the ſecond a prohibition or dehortation from vniuſt, and corrupt anger in the next words (*but ſinne not,*) and becauſe by reaſon of our corruption we are prone to fall into it, the Apoſtle in the words following limiteth and reſtrayneth it to a ſhort time, leaſt it ſhould turne into mallice. *Let not the Sunne goe downe, &c.* as though he ſhould ſay, though through infirmitie ye fall into raſh and vnaduiſed anger, yet continue not in your ſin. *Let not the Sunne goe downe on your wrath.*

That iuſt anger is here commaunded.

The moſt of our new interpreters thinke that the firſt words are rather a permiſsion then a precept, and therefore to be vnderſtood thus. *If you be angry, ſinne not*; or thus, *Are you angry? ſinne not*: that is, though through infirmity yee fall

fall into anger, yet adde not ſinne vnto ſinne by continuing in it. But I ſee no reaſon why the words ſhould be thus wreſted, ſeeing there followeth no abſurditie or inconuenience, if they be plainely vnderſtood without any alteration, which cannot be auoyded if wee admit of their expoſition: for I would aske of them whether is here meant a lawful and iuſt anger, or that which is vnlawfull and vniuſt? if lawfull and iuſt, why may it not be commaunded, ſeeing it is as neceſſary and profitable to the furthering of Gods glory, and our good, as any other ſanctified affection? if vniuſt and vnlawfull as they vnderſtand it, I would know how wee can be angry and ſinne not. But ſay they if a holy anger were here ment, what needeth the conſtraint? *Let not the Sun, &c.* Seing the longer it laſted, the rather it were to be commended, if it were iuſt and holy: I anſwere theſe words are to be referred not to the precept (*be angry*) but to the prohition (*but ſinne not*) where vniuſt anger is forbidden as before iuſt anger was commaunded and this is manifeſt in the text, for he doth not ſay, *Let not the Sunne goe downe* ἐπὶ τῇ ὀργῇ *vpon your anger*, but, ἐπὶ τῷ παροργισμῷ ὑμῶν, *vpon your Wrath*, or vniuſt and inueterate anger, as this word is commonly vſed.

So that the ſence of theſe words is briefly thus much: be angry and ſpare not, ſo that your anger be iuſt and holy, but ſeeing by reaſon of your infirmitie and corruption your iuſt anger may eaſily degenerate and become vniuſt, if due time, place, perſon, and other circumſtances bee not obſerued, therefore take heede you ſinne not, by being vniuſtly angry, yet if through infirmitie ye fall into this ſinne, doe not harbour it, no not one day. *Let not the Sunne goe downe on your wrath.* The meaning of the words.

And ſo much for the meaning of the words: Now I will intreate of their ſeuerall parts. And firſt concerning iuſt anger, what it is, and what is required in our anger that it may be iuſt and holy. This anger is an holy and reaſonable deſire of reuenge ſtirred vp in vs, vpon iuſt, waightie, and neceſſary *Sect.* 4. Of iuſt anger. The definition of iuſt anger.

neceſſary cauſes, whereby wee being after a lawfull manner angry with our owne and others vices & ſinnes, rather then with the perſons, doe deſire iuſtly to puniſh and reuenge the vices and ſinnes, to the end God may be glorified, the parties amended, and that the anger of God being pacified, may be auerted not onely from the party offending, but alſo the Church and common wealth. Firſt then it is required to holy and lawfull anger, that the cauſe thereof be iuſt: now the iuſt cauſes of anger are diuers. Firſt, when wee are moued therevnto with a zeale of Gods glory: for when we ſee God diſhonoured, and his glory defaced, it is not onely lawfull to be angry with the offenders, but alſo neceſſary: for we profeſſe our ſelues to be Gods ſubiects, now we know that no good ſubiect can with patience endure to heare or ſee the glory of his Soueraigne impeached? wee profeſſe our ſelues Gods ſeruants, and what good ſeruant can abide to ſee his maiſter diſgraced? wee profeſſe our ſelues Gods children, and good children are more grieued & offended when they perceiue that their parents are any wayes abuſed or iniured, then if the iniuries were offred to themſelues: if therefore we be loyall ſubiects, faithfull ſeruants, and louing children, wee cannot chooſe but bee incited to a holy anger if we ſee our glorious Soueraigne, our good maiſter, and gratious father, by any meanes diſhonoured.

The firſt cauſe of iuſt anger the glory of God.

Example. When *Moſes* ſaw that the children of Iſracll had contrary to Gods expreſſe commandement reſerued *Manna* till the next morning, hee could not containe himſelfe from ſhewing this holy anger, when hee ſaw his Lord and maiſters will not obſerued, *Exod.* 16. 20. So that though *Moſes* were the meekeſt man that was on earth, yet could he not with patience endure, to ſee Gods ordinance contemned. In like manner when he ſaw that honour and glory which was due onely to God almightie, deriued to a baſe and brutiſh Idoll, he was prouoked to an holy anger, and ſo wholy poſſeſſed with a diuine and heauenly rage, that hee not onely breaketh the two Tables written by Gods owne hand, but

Exod. 16. 20.
Num. 12. 3.

ſharply

sharpely reuengeth this idolatry with the death of three thousand of the offenders. So that though the people were dearer to him then his owne life, yea then the saluation of his owne soule, yet was the glory of God more deare and precious vnto him then eyther of both. *Phinees* also when he saw God dishonoured with that shameless sinne of *Zimry* and *Cozby*, being prouoked with an holy anger he reuenged this dishonour, with the death of both the offenders. Thus also was *Elias* zealous for Gods glory, because the Children of *Israell* had forsaken his couenant, cast downe his alters, and slaine his Prophets. *Exod.* 32. *Verse.* 32. *Num.* 25. 7. 8. 1 *Kin.* 19. 14.

And thus was our Sauiour Christ possessed with a feruent zeale of his fathers glory, *Iohn* 2. 17. If therefore we would approue our selues to be Gods Children, wee must follow their example: and for as much, as nothing more dishonoureth God then sin, nothing should offend and displease vs more then sinne, whether it be in our selues, or in our neighbour. When therefore wee fall into sinne, wee are to be offended with our selues, that so we may auert the Lords anger from vs; for as they which iudge themselues, shall not be iudged of the Lord, so they who are angry with themselues for sinne, shall escape the Lords anger. And this our anger must proceed to a holy reuenge. Those who haue offended by surfetting and drunkennesse, are to punish themselues with fasting and abstinence. Those that haue wallowed themselues in voluptuous pleasures, are to subdue and mortifie them, though they bee as deare and precious vnto them as their right hand and eie. Those who haue defrauded their neighbor by purloyning away his goods, are with *Zacheus* to make restitution foure fold, *Luke.* 19. 8. *Iohn* 2. 17. 1 *Cor.* 11. 31

And as we are bound by the law of charitie to loue our neighbours as our selues, so also to bee angry with them as with our selues, namely, with this holy kinde of anger for sinne. Whensoeuer therefore wee see them by their sinnes dishonour God we are to bee displeased therewith, and so farre forth as the limits of our callings extend to shew our

ſelues offended, according to the example of the Prophet *Ieremie*, who becauſe the people would not heare the word
Ier. 6.10.11 of the Lord was euen filled with diuine wrath, *Ieremie* 6. 10.11. But how cold mens zeale of Gods glory is in this age frozen in the dregs of ſin, too lamentable experience ſheweth: for firſt who almoſt is angry with himſelfe for his ſins in this reſpect, becauſe he hath by them diſhonoured God? euery one ſheweth ſpleene enough if his ſinnes receiue condigne puniſhment, but hauing to do with themſelues, in reſpect of the ſinne it ſelfe, they are like milde doues, without gaule. The adulterer is much diſpleaſed if for his ſinne he be enioyned to maske in a white ſheete, though therby he haue deſerued death, but the poyſon of his ſinne is moſt ſweet to his enuenomed appetite. The couetous extortioner is much offended if hee bee iuſtly depriued of that riches which hee hath vniuſtly gotten, but he is not angry with his ſinne into which hee is fallen by vniuſt comming by them. The blaſphemer is enraged if he be but reproued for his blaſphemy, though by the law of God, he deſerueth to die for it, but he is nothing diſpleaſed with himſelfe for diſhonouring the Maieſtie of God: In a word euery one is angry with the ſmalleſt puniſhment, yet not moued with the greateſt ſin: but if we would be angry and ſin not, we muſt not be ſo much diſpleaſed for incurring that puniſhment which we haue iuſtly deſerued, as that by our ſinnes we haue diſhonoured God.

And the like abuſe there is of our anger towards others: men are ſoone ſtirred vp to choller againſt their neighbours, vpon euery ſlight occaſion and ſhew of iniury offered to themſelues, though it be but an vnkinde word, or a miſtaken ſpeach, or but a ſtrange countenance, but when God is diſhonoured, his name blaſphemed, his religion derided, his Sabaths prophaned, his whole worſhip and ſeruice contemned, they can looke vpon the offenders with a ſmiling countenance and ſo confirme them in their ſinne, or if they be angry, they will eyther not be ſeene in it at all, or elſe they will ſhew it after ſo cold a manner that it ſhall hardly

hardly be discerned. Whereas if there be the least iniury offered to themselues, they can containe their fury in no limits, till it be satisfied with reuenge euen vnto bloud. But if we would approue our selues to be Gods Children and seruants, we must be as truly zealous of his honour and glory as of our owne credit and reputation.

Sect. 5. The second cause of iust anger is iniury offered to a mans selfe.

The second cause of iust anger is, when iniurie is vniustly offered vnto our selues: for by the law of God we are bound to seeke the preseruation of our owne good name and state: and therfore when either of them is violated or impeached, we may iustly vse the aide of this holy anger in defending our selues & repelling iniurie, yea also in taking such reuenge as is fit in respect of our callings: that is by vnsheathing the Sword of iustice, if it be committed into our hands, or by seeking the help of the Magistrate, if our priuate estate will not admit vs to be our own caruers. Many examples might be brought to cleare this point if it were necessary. Though *Moses* were the meekest man liuing, yet when hee was contumeliously abused by *Corah* and his companions, it is said he waxed very angry, and prayed vnto the Lord that he should not respect their offerings *Num.* 16.15. though the Apostle *Paul* were of more then an admirable patience, yet being vniustly smitten by the commaundement of the high Priest, he sheweth his anger by a sharp reproofe. *Act.* 23.2 yea our Sauiour Christ the liuely picture of true patience, when contrary to all iustice hee was stroken by the high Priests seruant, he sheweth himselfe displeased by his reprehension; though at that time he offered himself as it were to suffer all contumelious iniuries which pride assisted with malice could imagine or impose.

Num. 16.15

Act. 23.2.

Iohn. 18.23

Obiection. *Mat.* 5.39. Answere.

But here it may be obiected that our Sauiour hath taught vs if wee haue receiued a blow on the one cheeke to turne the other. I answere that Christs meaning is not, that wee should expose our selues to all iniuries, but that we should refraine from priuate reuenge without any calling thereunto, which he would haue so farre from vs, that rather we

should be ready to receiue a new iniurie, then vniustly reuenge that which we haue receiued.

Sect. 6 The third cause of iust anger is when iniurie is offered to our brethren: for as by the law of charitie we are bound to loue them as our selues, so the same law bindeth vs to be angry for those iniuries which are offered vnto them, as if they were offered vnto our selues. And thus was *Moses* angry with the Egiptian who wronged the Israelite, *Act.7.24.* Thus was *Dauid* angry with *Ammon* for deflowring his sister. 2 *Sam.13.21.* and with *Absalon* for his cruell murthering of *Ammon*. And thus was good *Nehemie* prouoked to anger when he saw the people oppressed. *Neh.5.6.* And this anger is not onely lawfull but also necessary, and the neglect thereof a grieuous sin in Gods sight, as we may see in the example of *Elie*: for when his sonnes abused the Lords people and he would not for their sinne shew his anger in correcting them, otherwise then by mild and louing admonitions; his indulgencie moued the Lord to inflict vpon him a most heauie punishment, *Et quia ira Eli tepuit in filios, ira Dei exarsit in ipsum*. Because *Elie* his anger was luke-warme towards his sons, the anger of God waxed fire hot against him, and that iustly: for as one saith, *Non irasci cum oportet, est nolle peccatum emendare.* Not to bee angrie when iust cause is offered, is to nill the amendment of sinne, and not to hinder sinne when a man hath good opportunitie and a lawfull calling therevnto is to be come accessarie.

The third cause of iust anger is iniurie offered to our neighbour.

Act.7.24.

2 Sam.13. 21.

Neh.5.6.

Bernard.

Gregorie.

But as they offend against the partie who is iniured, so also against him who doth the iniurie. For by not shewing themselues offended, they giue approbation, and by giuing approbation they countenance and confirme him in his sinne. Whereas if they shewed their displeasure it might bee a notable meanes to reclaime him, by working in his hart a consideration of his offence, for which hee is reproued. And in this respect *Salomon* saith that *anger is better then laughter, for by a sad countenance the hart is made better.* Eccles.7.5.

Eccles.7.5.

And

And ſo much for the iuſt cauſes of anger: but there is further required to holy and lawfull anger, not onely that the cauſe be iuſt, but alſo waightie and of ſome importance; for if euery ſmall trifle be ſufficient to prouoke vs to anger, well may wee manifeſt great iuſtice, but without queſtion wee ſhall ſhew little loue: for loue ſuffereth long, it is not eaſily prouoked to anger, it ſuffereth all things. 1 *Cor.* 13. 4. 5. 7. it couereth a multitude of ſinnes, 1 *Pet.* 4. 8. how little loue therefore haue they who are angry vpon euery ſmall and trifling occaſion, how iuſt ſo euer it bee? Let vs then before wee let the raynes looſe to anger, conſider not onely of the iuſtneſſe of the cauſe, but alſo whether it bee light or waightie; and if we finde that it is but a trifle, we are either wiſely to diſſemble it, or mildely to paſſe it ouer, knowing that in many things we offend all: if waightie then we may not onely iuſtly, but alſo neceſſarily wee are bound to ſhew our anger; for it is no leſſe a ſinne to ſhew mildenes where the Lord requireth anger, then anger where he requireth mildeneſſe.

Sect. 7
The cauſe of iuſt anger muſt be waightie.
1 *Cor.* 13. 4. 5. 7.
1 *Pet.* 4. 8.
Iam. 3. 2.

And ſo much for the cauſes of our anger: now we are to ſpeake of the manner, wherein firſt this generall rule is to be obſerued, that we vſe moderation, leaſt we mingle therewith our corrupt & carnall anger, and ſo it degenerates into fleſhly anger, and from that to fury. Let vs therefore herein imitate the Lord himſelfe, who in wrath remembreth mercie; and not ſo bee carried away with the violence of anger, that in the meane time we forget loue. And on the other ſide we are not with *Ely* to be altogether remiſſe and milde, when either Gods glory or our neighbours good requireth that we ſhould ſhew iuſt anger, & ſo by approuing the ſin for his ſake that offendeth, make our ſelues acceſſary to the ſin, and conſequently ſubiect to the puniſhment; but we muſt keepe the meane if we will approue our anger to be iuſt and holy.

Sect. 8
What is required to iuſt anger in reſpect of the manner.
1 Moderation.

The neglect whereof cauſeth many to fall into ſinne: for ſome if they can maske their deformed anger vnder the faire viſard of a iuſt pretence, they thinke they may lawfully

The neglect of moderation.

ſhew all violence and fury in their affections: but let ſuch men know that though the cauſe of their anger be neuer ſo iuſt, yet in the manner they grieuouſly ſinne againſt the rule of Charitie; in reſpect whereof they may fitly be compared to cruell hangmen, who hauing a iuſt cauſe to execute their office (namely the Iudges lawfull commaundement) doe in the execution thereof vſe all barbarous crueltie: ſo they being commaunded by God to bee angry with the ſinnes of their brethren, ſeeme glad they haue gotten ſuch an occaſion to ſhew their rage and fury: But howſoeuer ſuch men pretend the goodly title of iuſtice, yet if they bee vnmasked there will appeare nothing but rancour and malice, diſguiſed vnder this faire pretext: for let their friend to whom they are and muſt bee much beholden commit offences farre more notorious, and they who ſeemed almoſt choaked with a ſmall gnatte, can finde roome in their conſciences to ſwallow a pill of ſinne as bigge as a Camell, if it bee ſugered ouer with the ſweet title of friendſhip.

Others vnder pretence of a milde or patient nature, are content to heare God diſhonoured, his ſeruants ſcorned, & all religion diſgraced; but curſed be ſuch mildeneſſe as cauſeth vs to betray the glory of God and his truth, by holding our peace and wincking at the offenders. Theſe men who are ſo milde and modeſt in defending Gods cauſe that they are readie to bluſh if they but in a word ſhew their diſlike of ſinne, as though they had done that whereof they might be aſhamed, will bluſh and ſwell for anger if their owne credit be but touched, or their reputation ſuffer any diſparagement; and whence doth this proceed but from the ouer much loue of themſelues, and ouer little loue of God? whence is this baſtard mildneſſe but from pride, the mother of euill, which cauſeth them to ſeeke the prayſe of humanitie and curteſie by betraying Gods glory?

Sect. 9. 2 Chriſtian modeſtie and charitie.

The ſecond thing required in the manner, is that we obſerue Chriſtian modeſtie and charitie, in abſtayning from malicious and wicked ſpeeches, or vniuſt and ſpightfull actions

actions in expreſsing our anger: and to this purpoſe wee are alwaies to remember of what ſpirit we are; for vndoubtedly how iuſt ſo euer our cauſe be, if we defend it with ſpitefull and bitter ſpeeches it is not the ſpirit of God which ſpeaketh in vs. Let vs rather follow the example of our Sauiour Chriſt, who when he was buffeted and groſely abuſed reproued the offender with great mildneſſe, and of *Michaell* Tharchangell who when hee ſtroue *with the Diuell himſelfe about the body of* Moſes, *durſt not blame him with curſed ſpeaking, but ſaid the Lord rebuke thee.* *Iohn.* 18. 23 *Iude* 9

The third thing required is, that in our anger there bee obſerued a fit decorum, and due reſpect, and that both in regard of the partie himſelfe, who is prouoked to anger, and alſo the other, with whom hee is angry; for firſt in reſpect of the partie himſelfe, he is not to behaue himſelfe alike in what place and calling ſoeuer he be: for if he be a Magiſtrate, he is to ſhew his anger not onely in countenance and word, but alſo in actions; if hee be a father hee is not with *Elie* to ſhew his diſpleaſure to his rebellious ſonnes onely by milde admonition, but alſo by diſcreet correction: on the other ſide it is ſufficient for him who is a priuate man if he manifeſt his anger in word or countenance. Nay, it is vnlawfull for him to proceede any further, vnleſſe his calling warrant him thereunto. Againe, the offenders are not to be vſed all alike, a meane priuate man is not to ſhew his anger in the ſame manner to a noble man or a Magiſtrate, as he would to his equall or inferior, for though hee may iuſtly be angry with his ſinne, yet he is to reuerence his place and calling. The Sonne muſt not ſhew his anger towards his father, as the father ſheweth his towards his ſonne, for he is bound to feare and reuerence his perſon, though hee iuſtly hate his ſinne. *Sect.* 10. 3. A fit decorū and due reſpect of the parties.

And both theſe points haue the Saints from time to time duely obſerued: *Moſes* a Magiſtrate to whom the ſword of iuſtice was committed, when hee was prouoked to anger by the ſinne of the people, did not onely ſhew his Examples.

anger

anger in countenance or by a milde admonition, but by
Exod. 32.27 vnſheathing the ſword of iuſtice, and iuſtly puniſhing the offenders for their execrable idolatry. *Iohn Baptiſt* hauing onely authoritie to vſe the ſword of the Spirit, being offen-
*Mat.*3.7 ded with the hypocriſie of the Scribes and Phariſes, expreſſeth his anger by ſharpe and vehement reprehenſions: *Ia-*
*Gen.*31.36 *cob* being a priuate man, ſheweth his anger towards churliſh *Laban* his father in law, by milde and gentle admoni-
1 *Sam.*20. tions. *Ionathan* being iuſtly incenſed by the barbarous ty-
34 ranny of his mercileſſe father, ſignified his anger onely by
*Dan.*3.16 riſing from the table and departing. The three Children though with a godly zeale they abhorred the Kings prophane Idolatry, yet they ſhewed their diſpleaſure in humble and reſpectiue words. And ſo though *Paul* deteſted the
Acts 25 gentiliſme of *Feſtus* and *Agrippa*, yet he vſed them with all due reſpect as it beſeemed their high calling. By all which examples it is manifeſt that we are to vſe Chriſtian ſeemelineſſe and diſcretion if we would haue our anger approued as iuſt and holy.

Sect. 11 And ſo much for the manner of our anger: in the next
The obiect of iuſt anger. place we are to ſpeake of the obiect therof; & that muſt not be the perſon of our neighbour, but his vice, ſin, & iniuſtice. For though wee are to be angry at, yea, to hate the vices of men, yet we are to loue their perſons, and in the middeſt of our anger, to ſeek their good, eſpecially the ſaluation of their ſoules, & in regard hereof, we ought to grieue more for their ſin, then for the iniuries which by their ſins they haue offered vs: and thus was holy *Dauid* affected, whoſe zeale did euen conſume him, becauſe his enimies had forgotten the
Pſal. 119. word of the Lord. *Pſ.*119.139. & ſuch was the anger of our
139. Sauiour Chriſt, who in the midſt therof did mourne for the
*Mark.*3.5. hardnes of their harts. *Mar.*3.5. But on the other ſide, we are to take heed that we do not approue of the ſin for the offenders ſake, for we ought to hate ſin in our friends, parents, yea in our own harts, or wherſoeuer els we find it, & in no wiſe to loue this deadly poiſon, though it be brought to vs in a veſſel

of

of gold neuer ſo precious in our eyes. Here therefore wee muſt auoyde two extreames, the one to hate the perſon for the ſinnes ſake: the other to loue the ſinne for the perſons ſake: for as we would condemne his folly who would loath an exquiſite picture, becauſe it had a ſpot of dirt vpon it, or his that ſhould ſo extreamely dote vpon the rare workmanſhip of ſo excellent a feature, that hee alſo would be in loue with the dirt for the pictures ſake, & on the other ſide, commend his wiſdome who ſhould ſo like the picture, as in the mean time he diſliketh of the deformity. So alike fooliſh is he who will be angry at the perſon of man it ſelfe, which was formed after Gods owne image, becauſe this image is ſpotted & defiled with ſin, or he who will like and approue of ſuch filthy corruption and deformities wherewith it is defaced; but he is truely wiſe who ſo hateth the polluted ſpots of ſinne, that in the meane time he loueth Gods excellent workmanſhip, and ſo eſteemeth of the workmanſhip, that he is much diſpleaſed with the pollution which deformeth it. But the practiſe of the world is far otherwiſe: for men will hardly bee friend to the perſon, but they will be a friend to the ſinne alſo, nor an enimie to the ſin, but they wil withall maligne the perſon; or elſe that which is worſe, they will hate the perſon of their neighbour and loue his vice.

And ſo much for the obiect of iuſt anger. The fourth thing to be conſidered in iuſt anger, is the time, which muſt be ſhort. Not that it is vnlawfull to continue long in anger if it continue iuſt, but leaſt our holy anger by reaſon of our corrûption degenerate into malice. For as the moſt pure wine doth in time waxe ſower vpon the dregs; ſo our moſt holy anger if it be long retained, is in daunger of receiuing ſome ſowernes of malice from the dregs of our corruption. The ſafeſt therefore and beſt courſe, is quickly to be appeaſed, eſpecially if the party offending ſhew ſignes of repentance, either for his ſin towards God, or his iniurie offered vnto vs: for ſeeing vpon harty ſorrow God pardoneth and forgiueth, let vs not retaine that which he remitteth. *Sect.* 12. The time of iuſt anger.

Sect. 13 The ends to be propounded in iuſt anger.

And ſo much for the time: The laſt thing to be conſidered is the end, which (if we would haue our anger iuſt and holy) muſt be iuſt and holy alſo. The end of our anger is iuſt and holy, when therein we propound vnto our ſelues eyther the glory of God, or the publike good of the church or common wealth, or the priuate benefit of him who either ſuffereth or doth the iniury. Firſt, for the glory of God, wee ſet it forth by our anger, eyther when being priuate men we ſhew our ſelues his children and ſeruants, by manifeſting our hatred and deteſtation of ſin in word or countenance, and ſo adorne the profeſsion which we profeſſe, or being Magiſtrates doe become his inſtruments in puniſhing ſinnes, and executing iuſtice; if therefore either priuate men or Magiſtrates propound vnto themſelues this maine and principall end in their anger, it is iuſt and holy.

The glory of God.

2. The good of the Church & common welth

The ſecond end is, the good of the Church and common wealth: which end, though it appertaine vnto all which are members of theſe bodyes, yet doth it more properly belong vnto Magiſtrates, who are to ſhew their anger in puniſhing ſinne, not onely that ciuill iuſtice which is the proppe of the common wealth, may bee maintained, but alſo that Gods anger which hangeth ouer whole Countryes, where ſinne is countenanced or not iuſtly puniſhed, may be auerted: for if ſinne be puniſhed by men in authoritie, God will not puniſh the common wealth for it. Whereas otherwiſe if Magiſtrates wincke at ſinne, and ſo neglect their dutie impoſed by God, the Lord will in anger take the ſword of Iuſtice into his owne hands, and puniſh not onely the malefactour for offending, but the Magiſtrate for not executing his dutie, yea, the whole Common wealth, which is ſtained and polluted with their ſinnes.

Examples.

Examples hereof are plentifull in the word of God, for the ſin of *Zimry* with *Cozby*, God ſent a grieuous plague amongſt the people, but after *Phinees* had executed iuſtice by ſlaying both the offenders, the plague ceaſed. For the ſin of *Achan*, God tooke away the hearts from the people ſo that they

Numb. 25

Ioſ. 7.

they fled and ſome of them fell before the men of *Ai*, but when the malefactor was iuſtly puniſhed, Gods anger was appeaſed. Becauſe the *Beniamites* did not puniſh but rather countenance the ſin of thoſe who ſo ſhameleſly did abuſe the Leuites Concubine, we know what followed, not onely the offenders, but alſo the whole tribe (ſome few excepted) were attached by gods heauy iudgement. If therfore Magiſtrates would haue the Lords anger auerted, either from themſelues or the common wealth, they are to ſhew their anger in puniſhing ſin: & if in drawing out the ſword of iuſtice againſt iniquity, they propound vnto themſelues the good of the Church and common wealth, their end is iuſt and holy, and their anger alſo. *Iudge.* 21

The third end of iuſt anger, is the good of the party who ſuffereth the iniury, for hereby the offender is reſtrained from committing the like, when either priuate men ſharply reproue him, or Magiſtrates ſeuerely puniſh him for his offence; whereas if neyther priuate men doe by their anger ſhew their diſlike, nor Magiſtrates inflict puniſhment for his miſdemeanour, he is ready to redouble his iniuries. 3. The good of the party who ſuffered the iniury.

The laſt end is the good of the party who by offering the iniury prouoketh vs to anger. For priuate men are to be angry with their neighbour, not becauſe they maligne him or ſeeke his hurt, but becauſe they may diſcourage him in his ſin and ſo work his amendment. And in like manner Magiſtrates muſt ſhew their anger in puniſhing offenders, not to reuenge themſelues on their perſons, but that they may ſeeke their good in reforming their vices. For what greater good can a man doe his brother then to reclaime him from his ſin, which otherwiſe would deſtroy both body and ſoule by remaining in it? 4. The good of the partie who offered the iniury.

But here it may be demanded how he ſeeketh his good and amendement, when the puniſhment is capitall. I anſwer firſt in thoſe caſes there is a compariſon of the publike good of the common wealth, with the priuate good of the party offending, which is to be neglected in reſpect of the other: if Obiection. Anſwere.

therefore his offence be ſuch as deſerueth death, he is to be puniſhed with death, that the burthen doe not lie vpon the land. Secondly, I anſwere, he doth the partie good by bringing him to the ſight of his ſin, and repentance by apprehending the paine of the puniſhment; whereas otherwiſe hee would deſperately runne on in his ſinnes, and ſo caſt away both body and ſoule. To preuent therefore & cure this deſperate diſeaſe, it is neceſſarie to apply deſperate phiſick, and to deſtroy the body, that both body and ſoule may be ſaued.

And theſe are the things required in iuſt and holy anger, which if we obſerue, our anger will be not onely lawfull but alſo neceſſary, both for the ſetting forth of the glory of God, and alſo for the good of our ſelues and of our neighbours.

CHAP. II.

Of vniuſt Anger.

Sect. 1.

AND ſo much for the firſt part of my text, wherein iuſt anger is commaunded: now I am to ſpeake of vniuſt anger forbidden in the words following, *but ſinne not*, that is, by falling into corrupt and vniuſt anger. Which vicious affection is not onely here condemned, but alſo in other places of the Scripture, as in the 31. verſe of this Chapter, *Let all bitterneſſe, and anger, and wrath, and euill ſpeaking, bee put away from you with all malicionſneſſe.* So Col. 3. 8. *Put ye away all theſe things, wrath, anger, malicionſneſſe, &c.* and in the 5. Chapter of the *Galathians* verſe 20. 21. it is reckoned among the workes of the fleſh, which who ſo follow ſhall not inherit the kingdome of God. It is forbidden alſo in the ſixt commaundement vnder the name of murther; both beeauſe it is the chiefe meanes and cauſe which moueth men therevnto, as alſo becauſe it is the murther of the hart, and therfore murther in truth in Gods ſight, who more reſpecteth the hart then the hands, for a man may be innocent before him, though his hands haue ſlaine his neighbour, if his hart haue not conſented therevnto, as appeareth in the old law,

Vniuſt anger condemned as a great ſinne.

Coloſ. 3. 8.

Gal. 5. 20. 21

law, where Cities of refuge were appointed for ſuch by the Lords owne commandement: but if the hart haue conſented and deſired any way to violate the perſon of our neighbor (which vniuſt anger alwaies affecteth) though our hands are free from the act, we are guiltie of murther in the ſight of God. And this our Sauiour Chriſt teacheth vs in the expoſition of the ſixt commandement, *Mat. 5. 22. Whoſoeuer is angry with his brother vnaduiſedly is culpable of iudgement.* *Mat. 5. 22*

By theſe places it is euident that anger is forbidden & condemned as a great ſinne, and therefore it is to be auoyded of vs as a moſt dangerous enimie to our ſoules health, Which that we may performe with ſo much the more vigilant care: Let vs further conſider that this vice is generally incident to all by reaſon of our naturall corruption: ſo that there is none ſo yong, nor any ſo old, none ſo wiſe, nor any ſo fooliſh, neither male nor female, which do not carry this fire in their boſome: & therefore vnles they quench daily this fiery dart of Sathan with the water of Gods Spirit, and the ſhield of faith, they will be in danger of burning, *for who can carry fire in his boſome and not be burnt? Prou. 6. 27.* *Prou. 6. 27*

The generality of this vice of vniuſt anger.

But the dangerouſnes of this affection wil more euidently appeare if we conſider the violence therof: for there is ſcarce any other affection ſo ſtrong which it doth not eaſily ſubdue. Loue is ſaid to be ſtronger then death, *Can. 8. 6.* and yet anger if it be once admitted eaſily ouercommeth it, for there was neuer any loue ſo hartie and entire but anger hath ſubdued it. The Father in his anger forgetteth his loue to his child, and the child to his father, the husband to his wife, the wife to her husband, and cauſeth them in ſtead of duties of loue to bring forth the fruits of hatred: yea it maketh a man to forget the loue of himſelf, as appeareth by thoſe men who to ſatisfie their anger, violently thruſt themſelues into imminent dangers of death. Nay, it maketh a man offer raging violence againſt ſuch a friend as is more deare to him then his own life, as it is euident in the example of *Alexander*, who in his anger ſlew his friend *Clitus*, whō he loued ſo entirely that

Sect. 2

The violence of this turbulent affection.

Can. 8. 6

he needs would haue reuenged his murther by putting himſelfe to a wilfull death. As therefore we cannot diſcerne the heat of the Sunne, when we are neare vnto a ſcorching fire, ſo the heauenly heate of diuine loue is not felt, if the furious flame of anger be kindled in our harts. Couetouſnes alſo is a moſt violent and ſtrong vice, which nothing almoſt can vanquiſh but death, and they who are poſſeſſed therewith do loue their riches better then their owne liues, as we may ſee in their example, who being depriued of them murther themſelues; yea they are more deare vnto them then the ſaluation of their owne ſoules, as may appeare by thoſe who fall into outragious ſinnes, whereby they plunge their ſoules headlong into hell, that they may get momentarie riches; & by them alſo who deſpiſe the meanes of their ſaluation in compariſon of a ſmall worldly trifle: and yet anger being once admitted doth ouercome couetouſnes, as it is euident in the example of them, who to ſatisfie their furious anger by the death of their enimie, are content to forfeit their goods though they be neuer ſo couetous; beſides the double hazard of their liues which they incur, both in their priuate quarrell, and in ſatisfying by deſerued puniſhment publike iuſtice. The like alſo may be ſaid of them, who by anger being incited to reuenge, are content to ſpend all their ſubſtance by proſecuting wrangling ſuites in Law, of little or no importance, to the end they may impoueriſh him alſo with whom they are offended; and ſo are content to pull the houſe vpon their owne heads, that they may ouerwhelm another vnder the vvaight of the ſame ruine.

Feare alſo is an affection of no ſmall force and violence: for oftentimes it compelleth men to thruſt themſelues into imminent dangers that they may auoyde dangers, and to kill themſelues for feare of greater torments: and yet anger vanquiſheth feare, many times cauſing them who would tremble to ſee anothers vvound, contemne their owne death, and ſo turneth the moſt cowardly feare into moſt deſperate rage and furious reſolution.

So

So that other affections lead a man, but this drawes him, others intice him, but this compels him, other dazle the ſight of reaſon, but this makes it ſtarke blinde, other make vs prone vnto euill, but this caſts vs headlong euen into the gulfe of wickedneſſe.

Conſidering therefore that this turbulent vice of vniuſt anger is in the eyes of God ſo hainous, in regard of vs ſo generall, and in reſpect of it owne nature ſo ſtrong & violent, I purpoſe to intreat of it at large, to the end we may learne the better to preuent it, or the more eaſily to ſubdue it. And to this purpoſe I will firſt ſhew what it is, and what are the cauſes and properties thereof; ſecondly, the kindes of it; and laſtly, I will preſcribe the preſeruatiues and medicines, whereby we may cure this vice in our ſelues, or in others. *Sect.* 3.

For the firſt. Vniuſt anger is a wrongfull and an vnreaſonable deſire of reuenge, ſtirred vp in vs by vniuſt cauſes, whereby we hauing no reſpect of the glory of God, nor the good of our ſelues or our brethren, are after an vniuſt & immoderate manner, angry with them with whom we ought not to be angry. That vniuſt anger is a deſire of reuenge, it is ſo euident that it needeth no proofe: for we know by daily experience, that he who is prouoked vnto anger by an iniury offered in truth or in his opinion, deſireth reuenge according to the nature of the iniury receiued, or the opinion which he hath conceiued of it. If he be iniured by a ſcornful looke he ſeeketh to reuenge it with a diſdainfull countenance: if by words he reuengeth by words; if in deeds he deſireth to reuenge by deeds; yea oftentimes the fury of anger caſting a miſt before the ſight of reaſon, cauſeth ſmal iniuries to ſeem great, & according to that falſe opinion, inciteth men to take reuenge without all proportion. For an angry looke with angry words, for angry words with blowes, and for blowes with death, according to the violence of the affection, and not the qualitie of the iniury receiued.

The definition of vniuſt anger.

Anger an vnreſonable deſire of reuenge.

Now that this deſire of reuenge is vniuſt and vnreaſonable, it appeareth by that which followeth in the definition. *Sect.* 4.

And

And firſt becauſe the cauſes thereof are vniuſt.

The cauſes of vniuſt anger.
1. Internall.
1. Selfe loue

The cauſes of vniuſt anger are eyther internall or externall. The internall cauſes are diuers, as firſt, ſelfe loue, wherby we ſo immoderately loue our ſelues, that we neuer thinke of the iniuries & indignities which we offer others, or els ſuppoſe them to bee noue; or els lightly eſteeme of them, as not worthy the recitall; but on the other ſide, it maketh men hainouſly aggrauate iniuries offered vnto themſelues: and ſo to make huge mountaines of ſmall molehils; it cauſeth the heart eaſily to apprehend the wrong, buſie in meditating of it being apprehended, eager in ſeeking reuenge after meditation, and the hand no leſſe forward in acting thoſe tragedyes which the heart hath inuented. For by ſelfe loue men are induced to thinke themſelues worthy of al loue and honour, and therefore if a ſmall iniury be offered vnto them, they ſuppoſe that death is too ſmall a reuenge for ſo great an indignitie offered to ſuch worthy perſonages. Yea, if they be not ſo much reſpected as their hautie ambition deſireth, or if others be preferred before them, and that deſeruedly, this is matter enough to prouoke them to furious rage, not onely againſt them of whom they are not regarded, but them alſo who are preferred in others iudgement. And this is euident in the example of *Caine*, who becauſe God reſpected the offering of *Abell* more then his, was incenſed to wrath, and had his anger ſo inflamed that nothing could quench it but the bloud of his deare brother; and in *Saul* who could with no patience endure, that the praiſes of *Dauid* ſhould furmount his in the ſight and audience of the people, but was enraged with deadly anger againſt him, who for his merits deſerued to be aduanced.

Gen. 4.

1. *Sam.* 19. 8

And thus doth ſelfe loue make a man winck at thoſe iniuryes which he offereth others, and to put on the ſpectacles of affection when he looketh on thoſe wrongs which are offered to himſelfe, whereby it commeth to paſſe that euery ſmall iniurie ſeemeth great and prouoketh to great anger. Whereas if we thought meanly of our ſelues and loued

our

our neighbors as our ſelues, we would not ſuffer our iudgement to be ſo ouer balanced with the weight of affection in iudging of the iniury, nor giue the reines to our anger in perſuing it with reuenge.

The ſecond internall cauſe of vniuſt anger is pride and arrogancy of ſpirit, which is a fruite of ſelfe loue; for ſelfe loue it is which maketh vs haue an high opinion of our ſelues, this high opinion cauſeth arrogancie and pride, and pride cauſeth men to bee more ſharp ſighted in diſcrying wrong, and more furiouſly inſolent in taking reuenge. The reaſon hereof is apparant: proude men being iealous of their honour and reputation, are alſo very ſuſpicious of contempt, ſo that the leaſt iniurie prouoketh them to choller and diſdaine, becauſe they are ready to imagine that thereby they are expoſed to contempt. And this is the reaſon why proud men doe more impatiently ſuffer an iniury offered in company wher they would be reſpected, becauſe they thinke it a great diſparagement to their credit and reputation. An example hereof wee haue in *Nebuchadnezzer*, who waxed pale for anger, becauſe he thought himſelfe diſgraced in the ſight of all his princes and people, by the repulſe which he receiued of the three children, who refuſed to obey his wicked commaundement. And in *Haman* who was ſo inraged with fury, becauſe *Mordecay* would not in the ſight of the people doe him that reuerence which his proud heart deſired, that he thought his death too ſmall a reuenge for ſuch an indignitie, vnleſſe alſo for his ſake he vtterly rooted out his whole kindred and nation. So that the leaſt ſparke of anger kindled with the ſmalleſt occaſion, burſteth out into a raging flame of fury, if it be blowed with the wind of vainglory. Whereas on the other ſide, he that is humble is not prouoked to anger though he be neglected, becauſe his lowly conceit maketh him think that he is not worthy to be much eſteemed: nor yet though he haue receiued an iniury, becauſe he is ready to think that he hath deſerued it, either by like falts committed againſt men, or more hainous ſins againſt God.

Sect. 5. The ſecond cauſe of vniuſt anger, Pride.

Dan. 3. 19

Eſthe. 3. 5. 6.

Sect. 6. The third internall cauſe of vniuſt anger is couetouſnes, for this vice maketh men deſire much riches, and if their hopes faile them and be not correſpondent to their deſires, their vnquiet and turbulent thoughts are fit harbingers to prepare a lodging in their harts to entertaine anger. It maketh them vndertake great matters, which when they are not able to compaſſe, their harts are filled with vexation, and they become more wayward then children; or elſe if their couetous deſires carried with the wings of ambition mount not ſo high a pitch, they baſely ſtoope euen to the moſt ſordidous pray; and finding themſelues vnable to compaſſe great matters abroad, they entermeddle with euery domeſticall trifle at home; and if they ſee any thing miſcarry through the default of wife, childe or ſeruant, though it bee of no value, their anger can containe it ſelfe in no bounds of reaſon. So that theſe men are angry abroad, but madde at home, chollericke with euery man which hinders or doth not further their commoditie, but outragious to their wiues, children and ſeruants, if they ſuſtaine the leaſt loſſe.

The third cauſe of vniuſt anger Couetouſneſſe.

Sect. 7 The fourth internall cauſe of vniuſt anger, is nice luxurioufnes or luxurious niceneſs; which cõmonly being the fualt of women, or at leaſt a womaniſh fault, is eſpecially to be ſeene in domeſtical matters. For if you come into the houſe of one who is nice and curious, you ſhal eaſily perceiue how ſoone they are incited to great anger vpon little cauſe. If the decking and adorning of their houſe bee not fullie anſwerable to their mindes, if their coſtly cates be not ſo daintely cooked, that they may delight their curious-learned taſt and cloyed appetite, if a ſpot or wrinckle be vpon their garments, or but a glaſſe broken, if their nice eares be offended with the leaſt diſpleaſing noyce, though it bee but by ſome chance, they are ſo enraged with anger, that the houſe will ſcarce hould them, or at leaſt not containe their clamorous voyces. Theſe curious folkes are not onely offended with iniuries, but alſo with ſhadowes and apparances. *Nam vbi animum ſimul & corpus voluptates corrupère nihil tolerabile videtur*

The fourth cauſe nice luxurioufneſſe.

Seneca de ira. li. 2. cap. 5

videtur non quia dura ſed quia molles patiuntur, for when voluptuous pleaſures haue corrupted both minde and bodie, nothing ſeemeth tolerable; not that the things which they ſuffer are grieuous, but becauſe they that ſuffer them are nicely effeminate. And like as they who are tormented with the gout, are angry if a man come but towards them, & cry out if they be but touched: ſo but a ſhew of iniury moueth theſe voluptuous wantons to choller and anger, and the leaſt iniury offered in truth inciteth them to rage and furie. Whereas others who haue not their mindes effeminated with this luxurious curioſitie, they can eaſily paſſe ouer ſuch trifling imperfections, and repell anger in far more violent aſſaults. If any thinke theſe toyes too ſmall to vndergoe a publicke cenſure, I would haue ſuch know that the leſſer the occaſion is which prouoketh to anger, the greater is their ſinne who are ſo eaſilie prouoked, and the rather they deſerue a ſharp reprehenſion, for that anger which is incited by euery light and trifling cauſe, then if it were waighty and of ſome importance: for howſoeuer the occaſions are but ſmall, yet their ſinne is not ſmall, nay their ſinne is therefore great, ſeeing the occaſion which moueth them thereunto is but little, eſpecially conſidering that the ſame parties who are fire-hot in theſe trifles which concerne themſelues, are key cold in thoſe things which much concerne Gods glory, and their own ſpirituall good. For I appeale vnto their own conſciences whether they are not prouoked vnto more violent anger for theſe trifling toyes, then when they diſhonor God by moſt grieuous ſinne, or ſee him diſhonoured by others, and if their conſciences plead guiltie, let them rather bee offended with their owne corruptions, then with the Phiſicion which deſireth to cure them. A Prolepſis.

The fift internall cauſe of vniuſt anger is curioſitie, whereby men are tickled with a vaine deſire & itching appetite to ſee and heare all things: how their friends behaue themſelues in their priuate meetings; what their aduerſaries doe and ſay behind their backes; how their ſeruants beſtow *Sect.* 8. The fift cauſe of vniuſt anger, Curioſitie.

themselues in euery corner; whereof it commeth to passe that desiring to know all things, they know many things which displease them, and prouoke them to anger, for which they may thank their vaine curiositie: for if with the wise man they would thinke it their glory to passe by infirmities.

*Prou.*19.11. *Eccle.*7.23. *Pro.*19.11. or follow his counsaile, *Eccl.*7.23. *Giue not thine hart to all the words that men speake, least thou doe heare thy seruant cursing thee*; They might haue lesse cause of anger, & more contentation of minde. Whereas by inquisitiue inquirie after euery rumour, and curious prying into small domesticall faults, they inflame their hearts with great anger. For as the looking vpon a small Print doth more offend the sight, then a greater, because we hold it nearer our eyes, and more intentiuely behold it, the Letters standing thick and neare together: so oft times it commeth to passe that these small domesticall faults being curiously pryed into, do more offend and anger vs, because they are neere vnto vs, and fall out thicke, and as it were, one in the neck of another, then greater iniuries offered abroad, which fal out more seldome, and are not so much subiect to our view.

Sect. 9. The sixt internall cause, is to haue an open eare to euery tale-bearer, and a credulous heart to beleeue them. *Pro.*26.20. *Without wood the fire is quenched, and without a tale-bearer strife ceaseth.* So that as wood is the fires fit nourishment, so is a tale-bearer fit to nourish anger. An example hereof we haue in *Saul*, who giuing a credulous eare to those lying suggestions of that pickthank *Doeg*, was incensed to such raging anger, that the bloud of the innocent Priests was not sufficient to quench the heate therof, vnlesse he spilt also the bloud of all the inhabitants of *Nob*, yea, of the Oxen, Asses, and Sheep, with more then brutish fury. And therefore *Dauid* speaking of *Doegs* tongue, *Psal.* 120.4, compareth it to coales of Iuniper (that is to hot burning coales) because it so furiously inflamed *Sauls* anger. Yea, *Dauid* himselfe giuing eare to the false report of *Ziba*, was moued to vniust anger against innocent *Mephibosheth*; and therefore hauing

The sixt cause credulitie and listning to tale-bearers.

Prou. 26.20.

1 *Sam.*22.19

*Psal.*120.4

2. *Sam.*16

experience

experience of thoſe manifold euils which followed credulitie and liſtning after tale-bearers, he profeſſeth that he will deſtroy him that priuily ſlandereth his neighbour, *Pſal.* 101 5.7. And hence it is that *Iames* compareth the tongue to a fire, becauſe nothing more inflameth the hart to furious anger, *Iames.* 3 6.

Pſal. 101. 5 7

Iam. 3.6

Sect. 10. The laſt cauſe want of meditation concerning humane infirmities.

The laſt internall cauſe of vniuſt anger, is want of meditation concerning the common imperfections, whereunto we are all by nature ſubiect: for if we did but conſider that in many things wee offend all, and that we our ſelues haue the ſame faults, or greater then thoſe which we eſpye in others, wee would not haſtely be moued to choller vpon euery trifling occaſion. But it is the cuſtome of men addicted to anger to imitate the *Lamiæ*, who (as the Poets faine) vſe their eyes abroad, and put them into a box when they come home: ſo theſe are but too quick-ſighted abroad in ſpying the faults of others, but ſtarke blinde at home in diſcerning their owne faults; and though they haue a great beame in their owne eyes, yet they can eaſily diſcerne a ſmall mote in the eye of another. And the reaſon is, becauſe they put their owne faults into that part of the wallet which they caſt behinde their backs, and therefore neuer looke vpon them, but the faults of others into that part which hangeth before them, whereinto they are alwayes curiouſly prying.

Iam. 3.2

The externall cauſes of vniuſt Anger.

CHAP. III.

Sect. 1. Vertuous actions & demenor

AND ſo much for the internall cauſes of vniuſt anger: now we are to ſpeake of the externall; by which I vnderſtand all outward occaſions which are vniuſtly taken, as firſt, when we are angry with our neighbour for his vertuous actions. For ſome there are whoſe malignant eyes doe abhorre nothing more then the bright beames of vertue,

eyther becauſe they thinke that the beauty of others perfection, cauſeth the deformitie of their vices to ſeeme more vggly, & that their degenerated natures are become like vnto Sathans, who hateth vertue becauſe it is vertue. An example heereof we haue in *Cain*, whoſe anger was kindled againſt his brother, becauſe hee was accepted in Gods ſight, as being more holy then himſelfe. *Gen.* 4. 5. As alſo in *Saul* who was incenſed againſt *Ionathan*, for his vertuous demeanour towards *Dauid*. 1. *Sam.* 20. 30. In *Aſa* who was offended with the Prophet the Ambaſſadour of the Lord, for deliuering faithfully that ambaſſage which the Lord had put in his mouth, 2. *Chron.* 16. 10. In *Nabuchadnezzer* who was enraged againſt the three Children becauſe they refuſed to commit Idolatry, *Dan.* 3. 13. and in the Iewes who were filled with wrath becauſe our Sauiour Chriſt made a true expoſition of the Scriptures, and rightly applyed it vnto them, *Luke* 4. 28. and too many examples we haue in theſe dayes, of ſuch as cannot with any patience indure to heare their duties taught them, and their vices publikely reproued out of Gods word, or yet any priuate admonition, but they are ready (like thoſe that are in a raging fit of a burning ague) to deſpight the Phyſition that endeauoureth to cure them. So that in our times he is like to incurre more anger yea, and danger alſo that reproueth ſinne, then he that committeth ſin; he that reprehendeth Atheiſme and prophaneneſſe, then hee that liueth in them. Yea, ſo deſperate is the diſeaſe of this declining age, ſunſetted with ſinne, that the Phyſition may ſooner incur hurt and dammage by the fury of his patient, then the patient help and health by the skill of the moſt exquiſite Phyſition.

Examples.

Gen. 4. 5.

1 *Sam.* 20. 30.

2 *Chro.* 16. 10.

Dan. 3. 13.

Luke 4. 28.

Sect. 2.

Secondly, the cauſe of our anger is vniuſt, when it is onely imaginary, hauing no other ground but our owne ſuſpition. And thus was *Eliab* angry with his brother *Dauid*, becauſe hee ſuſpected him to be proud, whereas in truth his owne pride was the cauſe of his ſuſpition. 1 *Sam.* 17. 28. and this is the moſt common cauſe of Anger in theſe dayes;

1 *Sam.* 17. 28.

for

for want of loue causeth men to interpret the actions of others in the worst sense, and vpon their false surmises they ground their anger. One is angry because saluting his neighbour, hee did not resalute him, whereas perhaps he did not see him, or at the least hauing his minde otherwise occupied did not obserue him: another is offended if any in his company is merry, thinking that hee maketh himselfe sport with his infirmities; another because hee is too sad, imagining that it is because his company displeaseth him. In a word as mens surmises are innumerable, so also are the causes of vniust anger. Yea so prone men are to inuent causes where none is, that oftentimes they are sore displeased because they haue receiued small benefits not answerable to their expectation, or not equall to those which they see bestowed vpon others; and so they are prouoked to anger with small gifts, as though they had receiued great iniuries, but let vs be ashamed of such follie and learne to leaue it. Hath thy friend giuen more to another then thee? why it may bee hee hath deserued more, and though hee hath not, yet that which thou hast receiued might content thee if thou wouldst make no comparisons. *Nunquam erit fœlix quem torquebit fœlicior*, hee will neuer be happie who is vexed when he seeth one more happie. Hath hee giuen thee lesse then thou didst hope for? why perhaps thou didst hope for more then thou didst deserue, or then thy friend could conueniently giue, but if thou wouldest not be vngratefull, consider rather what thou hast receiued, then what thou hast not receiued, before how many thou art preferred, rather then how many are preferred before thee. *Seneca de ira lib.3.cap.30.*

Thirdly, the cause of our anger is vniust, when wee are prouoked therevnto by euery small and trifling occasion; because hereby loue and charitie is notably violated, when euery slight cause incenseth vs to anger: for loue suffereth all things. 1 *Cor.* 13.7. and therefore their loue is small who will suffer nothing. Loue couereth a multitude of *Sect.3.* Thirdly, when the cause is light and of no moment. 1 *Cor.*13.7.

sinnes.

ſinnes. *Pro.* 10. 12. they therefore who rather finde cauſes where they are not, then couer them where they are, doe plainly ſhew their want of loue, and their too great proneneſſe to anger, it is the nature of loue to make great faultes ſeeme little, and little faultes none at all: but anger maketh euery ſmall ſlip a capitall offence. and euery word of diſgrace worthie a ſtabbe. And as when wee behould the Sunne riſing through thicke and foggie vapours, we imagine it to bee of a farre greater quantitie then when the ayre is pure and cleare: ſo when the foggie miſts of anger doe ouerſhadow reaſon, we ſuppoſe euery fault to be greater then it would appeare if this turbulent affection were diſpelled with the liuely heate of ardent loue.

Some are angry at the imperfections of nature, which being not in the parties power to amend, ſhould rather moue compaſsion then prouoke anger. Others are angry at faults committed at vnawares, vnwillingly and vnwittingly, whereas they might with as great reaſon bee angry with a trauelle for going out of his way, or with one who ſtumbleth in the dark for not keeping footing, or with a blind man for iuſtling or ruſhing againſt them; For as the want of bodely ſight cauſeth the one, ſo ignorance which is nothing els but the blindenes of the mind, cauſeth the other; or with one who is ſicke becauſe hee is ſicke, for what is ignorance but the mindes maladie? but hee whoſe hart is ſeaſoned with true wiſedome, is not eaſily prouoked with faultes of ignorance, vnleſſe it bee wilfull or extreamely rechleſſe, conſidering that while we continue in this vale of miſerie, our mindes are ſhadowed with more then *Cimerian* darkneſſe. And therefore theſe ſmall trifling errours whereinto wee fall for want of knowledge, will in them rather moue laughter, or at leaſt pittie, then prouoke anger. For as the vnhappie ſpeaches and ſhrewd turnes of little children are excuſed becauſe they proceed from want of wit; ſo ſhould the ſame excuſe ſerue for them who commit faults through ignorance and ſimplicitie.

Laſtly,

Laſtly, our anger is vnlawfull, when as in our anger wee propound vnto our ſelues no lawfull end; as the gloric of God, the publicke good of the Church or common-wealth, or the priuate benefit of our ſelues, or of our neighboures: but rather priuate reuenge and ſatisfying of our tumultuous affections by the hurt or deſtruction of him with whom we are diſpleaſed. And this is alwaies to be obſerued in all examples of vniuſt anger, as in *Caines* anger towards *Abel*; *Sauls* towards *Dauid*; *Nabuchadnezers* towards the three children; the Scribes and Phariſes towards our Sauiour Chriſt. §. *Sect.* 4. *4. When the end is vnlawfull.*

And ſo much for the cauſes of vniuſt anger. Now wee are to ſpeake of the properties thereof.

Chap. IIII.

Of the properties of vniuſt anger

THe firſt propertie of vniuſt anger, is, that it is immoderate; for though our anger haue neuer ſo iuſt a cauſe, yet if it grow violent, and degenerate from anger to wrath and furie, it is vniuſt, for it ſauoureth not of the ſpirit of God who is mercifull and eaſie to be intreated, but rather of the fleſh and the corruption thereof. And therefore wrath (that is, violent anger) is numbred amongſt the works of the fleſh, the doers whereof ſhall not inherit the kingdome of God: Gal. 5. 20. 21. §. *Sect.* 1. *The firſt propertie, want of moderation.*

Now if we would know how to diſcerne when our anger is immoderate, it is eaſilie knowne by the fruites thereof. As firſt, when it prouoketh vs to vtter words diſhonorable to God, either by prophane blaſpheming of his holy name, or wicked curſing and imprecations; whereby wee deſire that he ſhould be the executioner of our malice; or opprobrious to our neighbours, as when our anger burſteth out into bitter and reuiling ſpeeches tending onely to his diſgrace. An example whereof wee haue in *Shemei*, 2. Sam. 16. 5: who reprouing *Dauid* for his ſinnes, vſeth ſuch gall and bitternes, that it cleerely appeareth his anger proceeded not from

the hatred of his ſinne, but rather of his perſon.

2. *By the want of fit decorum.*

Secondly, when we haue no regard of any decorum or order, either in reſpect of our ſelues, or thoſe with whom wee are angrie. Not in reſpect of our ſelues, as when by anger we are prouoked to take reuenge being but priuate men, whereas reuenge belongeth onely to God, and to the Magiſtrate who is the Lords deputie, according to that Rom. 12. 19. *Auenge not your ſelues, but giue place to anger:* (that is, to Gods anger and reuenge) *For it is written, vengeance is mine, and I will repay it, ſaith the Lord.* They therefore who take vpon them reuenge hauing no lawfull calling thereunto, violate Gods ordinance by arrogating to themſelues one of Gods royall priuiledges, and ſo make themſelues guiltie of high treaſon againſt God, as they are guiltie of treaſon againſt an earthly Prince, who intermeddle with any of their royall prerogatiues.

Rom. 12. 19.

Deut. 32. 35.

So alſo our anger is immoderate when we haue no reſpect of the partie with whom wee are angry; as when the ſonne being prouoked to anger againſt his father, though it be for a iuſt cauſe, doth not vſe him with that reſpect and reuerence which becommeth him, but burſteth out into vndutifull and inſolent ſpeeches: quite contrarie to the example of *Iacob*, who being but a ſonne in law did not in his anger forget his dutie, but vſed all diſcretion and moderation: Gen. 31. 36. And of *Ionathan*, who though he had iuſt cauſe to be angrie with his father *Saul*, yet he onely ſhewed it by riſing from the table and departing: 1. Sam. 20. 34. And the like may be ſaid of the ſeruants anger towards his maſter, the ſubiects towards the Magiſtrate, and of all inferiors towards their ſuperiors. For howſoeuer the law of God bindeth vs, to be angrie when iuſt cauſe is offred, yet it alſo tieth vs to moderation and diſcretion: For it is the author of order and not confuſion.

Gen. 31. 36.

1. Sam. 20. 34.

§. *Sect.* 2. *The ſecond propertie of vniuſt anger is in reſpect of the obiect.*

The ſecond propertie of vniuſt anger, is in reſpect of the obiect; for whereas iuſt anger oppoſeth it ſelfe only againſt ſinne and iniuſtice, vniuſt anger is incenſed againſt the perſon of the offender, yea oftentimes of them who are innocent, nay becauſe they are innocent, as appeareth by thoſe examples

examples which before I rehearſed. But if we will be Chriſts Diſciples, wee muſt follow his doctrine and example. His doctrine, Math. 5.44. *Loue your enemies, doe good to thoſe that hate you, &c. That you may be the ſonnes of your father which is in heauen.* Where he plainly intimateth, that they are not the ſonnes of God, who doe not loue the perſons of their verie enemies: we muſt follow alſo his example, who prayed for his enemies euen while he was vpon the croſſe ſubiect to their outragious iniuries: Luk. 23.34. Which bleſſed preſident holy *Stephen* imitated: Act. 7.66. Math. 5 44. Luk. 23.34. Act. 7.66.

But many are not onely incenſed againſt the perſons of their enemies who are men like vnto themſelues, but alſo with brute beaſts, which are not capable thereof, as wee may ſee in the example of *Balaam*, Num. 24.10. Yea euen with things which want both ſenſe and life: and ſo was *Xerxes* angry with the riuers, and ſent letters full of menacing threatnings to the hils. And manie ſuch are ſubiect to continuall view, who if any thing in their hands diſpleaſe them, will not ſticke to daſh it againſt the ground, though after, they are faine to take it vp againe: or to ſpoile and breake it in peeces, though afterwards they muſt be glad to beſtow great labour in repairing that which by greater folly they haue defaced. But theſe men may fitly bee compared vnto children, who hauing gotten a fall beate the earth; ſo they hauing receiued ſome hurt through their owne folly or negligence, are angry with thoſe things which are ruled by them as bare inſtruments. Num. 24.10. *Plutarch. de cohib. iracun.*

The laſt propertie of vniuſt anger reſpecteth the time, when as it being long retained becommeth hatred. And this happeneth not onely when men are prouoked vnto anger vpon waightie cauſes, but alſo when it is grounded on the moſt ſlight occaſions: for when vaine trifles haue ſtirred them vp to wrath they perſeuere in it, leſt they might ſeem to haue begun without cauſe, and ſo againſt all reaſon the vniuſtice of their anger makes them perſiſt in it with greater obſtinacie. For therefore they retaine it, yea increaſe it, that the greatneſſe of their anger may make men beleeue that it could not chuſe, but ariſe from ſome waightie occaſion and §. *Sect.* 3.

iuſt cauſe: and ſo they chuſe rather to ſeeme iuſt, then to bee iuſt. But more of this afterwards when I come to ſpeake of the reſtraint of vniuſt anger.

CHAP. V.

Of the kinds of vniuſt anger.

§. *Sect.* 1. AND ſo much concerning the cauſes and properties of vniuſt anger. Now we are to ſpeake of the kinds thereof. It admitteth of a twofold diſtinction; firſt, it is either hidden and couert, or elſe profeſſed and manifeſt. Hidden anger is of two ſorts; the firſt is commendable, when as men labour by all meanes poſſible to ſubdue the affection, and to ſmother the flame after it is kindled that it burſt not foorth into vnſeemely words or actions ſauouring of reuenge. And this is a fruit of the ſpirit, which when it cannot repell anger and keepe it from entrance; in the next place it endeuoureth to expell and repreſſe it.

Hidden anger which is commendable.

Hidden anger which is to be condemned.

The other ſort of hidden anger is to be condemned, when as men nouriſhing it in the heart doe notwithſtanding conceale it, that they may haue the better opportunitie of reuenge, which they are purpoſed to ſeeke with ſuch a full reſolution, that they refuſe all parly, leſt they might be brought to a truce, or conclude a peace. This anger is farre worſe then that which is profeſſed, both in reſpect of the party who is angrie, and the other with whom hee is angrie. In reſpect of the partie himſelfe, becauſe containing in him this turbulent affection, it doth vexe and torment him, like a raging fire which hath no paſſage, or a violent ſtreame whoſe current is ſtopped. And hereof it is that anger is ſaid to be of the vipers brood, becauſe it pineth and conſumeth him in whom it is bred. In reſpect of him alſo with whom hee is angrie, becauſe it maketh him leſſe warie in preuenting his malice, and therefore the more eaſilie ſurpriſed. In regard whereof a ſecret enemie is more dangerous then one who profeſſeth his emnitie: for as a ſmall companie of men

lying

lying in an ambuſhment, will more eaſily ouercome a greater force, then if they ſhould march againſt them with banners diſplaied: ſo a weake enemie hiding his anger, and watching his beſt opportunitie of reuenge, is more like to circumuent and ſurpriſe one more mightie then himſelfe, then if he ſhould profeſſe his malice.

Examples hereof wee haue in the Scriptures: as in the old ſerpent, who cloaked extreme malice vnder goodlie words and faire promiſes, profeſſing himſelfe a kind friend to our firſt parents, when he whollie intended their eternall deſtruction: Gen. 3. 1. &c. As alſo in *Cain*, who talked familiarly with his brother as in times paſt, when as hee alreadie had reſolued his murther in his heart, which alſo preſently after he acted with his hands: Gen. 4. 8. So *Abſolon* like a cunning courtier concealed deadly malice two yeeres together againſt his brother *Amnon*, to the end that being not ſuſpected, he might obtaine the more fit opportunitie of reuenge: 2. Sam. 13. 22. 23. The like example we haue in *Ioab*, who kindly ſaluting *Amaſa*, cruelly ſtabbed him while hee louinglie embraced him: 2. Sam. 20. 9. As alſo in the traitor *Iudas*, who betraied his maſter while hee kiſſed him: Luk. 22. 47. Neither is our age fruitfull in all ſin, barraine of ſuch examples: for how many Italionate machiauellians liue among vs, who will not ſtick to giue moſt kind congeis with hand, cap and knee to them from whom they are moſt enſtranged in their hearts; and looke moſt ſmoothly vpon them againſt whom they haue conceiued deepeſt malice? So that their anger is like vnto riuers which are moſt dangerouſly deep, where the ſtreame runneth ſtilleſt and ſmootheſt. If you aske theſe men the reaſon hereof, they will tell you, that (according to the rules of their maſter Machiauel) *Profeſſa perdunt odia vindicta locum*: Profeſſed anger taketh away opportunitie of reuenge. But let vs know, that as in malice, and diſſembling thereof, they are like vnto the diuell himſelfe, ſo without repentance they ſhall be like to him in puniſhment. And ſo much for hidden anger.

Examples. Gen. 3. 1. Gen. 4. 8. 2. Sam. 13. 22. 23. 2. Sam. 20. 9. Luk. 22. 47. *Senec. in Medea.*

Profeſſed anger is to be ſeene when either men of ſet purpoſe do neglect the ſignes and duties of loue, or elſe in ſhewing

§. *Sect. 2. Profeſſed anger two fold.*

1. Sullen or ſilent anger.

ing and bringing foorth the fruits of anger. For the firſt, ſome in their anger are ſullenlie ſilent from day to day, and moneth to moneth, not vouchſafing to ſpeake a word to thoſe with whom they are diſpleaſed, though they daily conuerſe with them; as though with their loue and charitie they had loſt their tongues alſo. But ſuch men forget the end why God gaue them a tongue, that is, that it might be not onelie an holy organe to ſing our Creators praiſe, but alſo that we might be enabled thereby to conuerſe more familiarly and louinglie one with another; as alſo that thereby we might preſerue this loue begun by taking away all offence; for as the Lord hath giuen a tongue to enquire out an iniurie, as alſo to reprooue and reprehend the offender, ſo he hath giuen the ſame tongue to make a iuſt excuſe for the working of reconciliation. It may be if thou wouldeſt come to expoſtulate the matter with thy neighbour, he would either iuſtly excuſe his fault, or humblie confeſſe it, and deſire pardon, whereas now thou makeſt him thine enemie by denying him all meanes and hope of reconciliation: for what hope can he conceiue of peace, ſeeing thou wilt not ſo much as come to a treatie?

§. Sect. 3.

2. Anger is manifeſted by euil ſpeaking or euill doing.

1. Euill ſpeaking.

Secondly, profeſſed anger is ſhewed by the manifeſt fruits thereof, and they are of two ſortes, euill ſpeaking and euill doing. By euill ſpeaking, as when men doe manifeſt their anger in ſpightfull railing words which are farre vnbeſeeming not only a Chriſtian, but alſo an honeſt Infidell. This is condemned in the one and thirtie verſe of this Chapter: *Let all bitterneſſe, anger, and wrath, crying*, (that is, clamorous railing) *and euill ſpeaking be put away from you.* And that we may the rather be mooued to abſtaine from this odious vice, let vs conſider that God made the tongue to bee an inſtrument of his praiſe, and not to diſhonour him by curſed ſpeaking. And therefore he will not hold him guiltleſſe, which makes this heauenly organe of his ſpirit created to ſhew foorth the Creators praiſe, a curſed inſtrument of Satan in reuiling and ſlandring our neighbour. And this our Sauiour Chriſt teacheth vs: *Whoſoeuer* (ſaith he) *ſhall ſay vnto his brother Raca*; (that is, the leaſt word of reproch) *ſhall be worthie to be puniſhed*

ſhed with a councell (that is, an aſſemblie or ſenate of Magiſtrates) *And whoſoeuer ſhall ſay foole, ſhall be puniſhed with hell fire,* Matth. 5.22. Let vs remember, that *by our words we ſhall be iuſtified, and by our words we ſhall be condemned:* and good reaſon, for *Verba ſunt animi indices,* the tongue is the hearts interpreter, and therefore our Sauiour Chriſt ſaith, *Ex abundantia cordis os loquitur*: Out of the abundance of the heart the mouth ſpeaketh. Yea this the wiſe *Socrates* well knew; and therefore when a certaine father had ſent his ſonne to him, to the end that ſeeing him he might perceiue his diſpoſition, he ſaid to the young man: *Loquere adoleſcens, vt te videam,* Speake young man that I may ſee thee: noting thereby that the diſpoſitiō of his heart was beſt known by the words of the mouth. Seeing therefore God iudgeth according to the heart, & ſeeing the heart is beſt diſcerned by the tongue, great reaſon it is that by our words we ſhould be iuſtified or condemned. Let vs remember alſo, that *if for euerie idle word wee muſt giue an account at the day of Iudgement*, how much more for railing and reuiling ſpeeches? and if theſe meditations alwaies run in our minds we will in our greateſt anger follow the practiſe of the Prophet *Dauid*, Pſalm. 39.1. that is, we will bridle our mouthes that we may not ſin with our tongue.

Matth. 5.22. Mat. 12.27.34. Matth. 12.36. Pſal. 39.1.

Secondly, profeſſed anger is expreſſed by euill doing, when either in our anger we offer iniuries or ſeeke reuenge for thoſe which are offered vs; both which are forbidden in the word of God. The firſt, Leuit. 19.13. Thou ſhall not do thy neighbour wrong: and Pſalm. 15.3. it is ſet downe for a note of an inheritour of Gods kingdome, not to doe euill to our neighbour: and conſequentlie hee that is prouoked by anger to offer iniurie to his brother, can haue no aſſurance without repentance that he is an heire of Gods kingdome. And this may further appeare Matth. 5.22. for if he who vſeth reprochfull words bee in danger of hell fire, what ſhall we thinke of him that goeth further, namely, to wicked deeds? As therefore we tender our ſoules ſaluation, let vs rule our hands, though wee cannot rule our affections.

2. *Euill doing.* Leuit. 19. Pſal. 15.3. Mar. 5.22.

Secondlie, it is expreſſed by reuenging iniuries receiued, which

which though it bee not altogether ſo great a ſinne as the other, yet it is alſo condemned and forbidden as no ſmall ſin in the word of God: Matth.5.39. *Reſiſt not euill; but to him who ſmiteth thee on the right cheeke, turne the left alſo, &c.* Rom.12.19. *Auenge not your ſelues, for it is written, vengeance is mine, and I will repay, ſaith the Lord.* And ſo much for the firſt diſtinction of anger.

Matth.5.39.

Rom.12.19.

§. *Sect.*4. *A ſecond diſtinction of anger in reſpect of the ſubiect.*

Secondly, anger is diſtinguiſhed into three kinds in reſpect of the ſubiect thereof. The firſt is of thoſe who are ſoone angrie and ſoone pleaſed. The ſecond of them who are ſlow to anger, and alſo ſlow in being reconciled. The third of thoſe who are ſoone prouoked to anger, and alſo long continue in it.

1. *Haſtie anger.*

For the firſt, they may not vnfitly bee compared to flaxe which is ſoone kindled and ſet on fire, but ſoone alſo extinguiſhed, vnleſſe the flame bee continually nouriſhed with new matter: ſo their anger is eaſily inflamed by the leaſt ſparke of occaſion, but ſoone mitigated, vnleſſe it be nouriſhed with new prouocations: or their anger may be likened vnto fire in thornes, which maketh a great blaze for the time, and yeeldeth a crackling noiſe, but ſoone goeth out, vnleſſe a new ſupplie of matter bee continually added: ſo they are ſoone inflamed, but when their anger hath a little ſpent it ſelfe in words like the crackling of thornes, it is ſoone quenched and pacified.

Haſtie natures in the world commended.

Theſe men in the world are ſaid to haue the beſt natures, but in truth it is farre otherwiſe. For that nature is beſt which moſt reſembleth God himſelfe, who as he is ſlow to anger, ſo he is readie to forgiue, Pſalm.103.8.9. If therefore we would in truth haue good natures, we muſt imitate the Lord, that is, be long before we are prouoked to anger, and readie to be reconciled; to the firſt we are exhorted, Iam.1.19. *Be ſlow to wrath*; to the latter, Matth.5.25. *Agree with thine aduerſarie quicklie*, and that not onelie when thou haſt offended him, but alſo when he hath offered the iniurie vnto thee, and that not once or twice, or till ſeuen times, but vnto ſeuentie times ſeuen times, as our Sauiour exhorteth, Mat.18.22.

Pſal.103.8.9.

Iam.1.19.

Matth.5.25.

Matth.18.22.

§. *Sect.*5. But leſt wee ſhould content our ſelues with this nature which

which of naturall men is thought commendable, let vs conſider; firſt, that it is condemned and forbidden in the word of God. Eccleſ.7.11. *Be thou not of an haſtie ſpirit to be angrie, for anger reſteth in the boſom of fooles.* Yea our Sauiour condemneth it as murther in Gods ſight: Mat.5.22. *Haſtie anger forbidden.* Eccleſ.7.11. Matth.5.22.

Secondly, we are to conſider, that this haſtines to anger is a fooliſh vice; for as it alwaies beginneth with raſhneſſe, ſo it moſt commonly endeth with repentance; for after the haſtie man hath iniured his neighbour by vnaduiſed words or iniurious deeds, then he ſheweth himſelfe ſorie for it; and ſo like a fooliſh Surgeon, firſt he breaketh his head and after giues him a plaſter, which though it heale the wound, yet oftentimes it leaues a ſcarre. *Haſtineſſe to anger, a fooliſh and dangerous vice.*

And yet I ſpeake of the leaſt euils which accompanie raſh anger; for how many haue there been who in their furie haue reuealed their friends ſecrets, more deere vnto them then their owne liues? Yea, how many through this raſh anger haue violated the perſons, nay murthered them with whom they were lincked in the ſtraiteſt bond of friendſhip? and ſo haue done that in a moment, which they haue with bitterneſſe repented the whole courſe of their liues; then the which, no greater follie can be committed. And therefore it is well ſaid of the wiſe man, Prou.14.17. *He that is haſtie to anger committeth follie:* and verſ.29. *Hee that is ſlow to anger is of great wiſedome; but he that is of an haſtie minde, exalteth follie.* And leſt we ſhould thinke that he ſeldome thus offendeth, he telleth vs, Prou.29.22. that *a furious man aboundeth in tranſgreſſion.* Prou.12.16. Eccleſ.7.10. Prou.14.17. verſ.29. Prou.29.22.

But here the cholericke man will alleage for himſelfe, that he is haſtie by nature, and therefore to bee borne with. I anſwere, that we haue not this nature by creation, for wee were created according to Gods owne image, who is ſlow to anger; but this corruption hath taken hold of vs by reaſon of our originall ſinne; and therefore wee are not to excuſe one ſinne by another, but rather earneſtly to labour that this pollution may bee waſhed away with the water of Gods ſpirit, who by his grace doth reforme nature. For thoſe who are regenerate by the holie Ghoſt, though naturally they bee as *Obiect.6.* *Anſwere.*

rauenous and cruell as the Woolfe, and Leopard, they ſhall be made as milde and innocent as the Lambe and Kid: And though they bee as fierce and furious as the Lion or Beare, they ſhall become as tame and gentle as the Cowe or Calfe, according to the prophecie, Eſa. 11. 6. 7. *The Woolfe ſhall lie with the Lambe, and the Leopard ſhall lie with the Kid; and the Calfe, and the Lion, and the fat beaſts together, and a little child ſhall leade them, and the Beare ſhall feede with the Cowe, and their young ones ſhall lie together:* not that regeneration doth take away nature and the affections, but becauſe it doth partly ſubdue their violence and furie, and partly ſanctifieth and reformeth them; ſo that whereas they were hurtfull and pernicious, now they are good and profitable to themſelues and others, the qualitie and the obiect of them being altered. Their loue which was immoderately ſet on the world and the pleaſures of the fleſh, is now fixed vpon God, their neighbour, and ſpirituall things. Their ambtious hope which expected nothing but honors and riches, now longeth after the preſence of God, and fulneſſe of ioy in the heauenly Ieruſalem. Their timorous feare whereby they were reſtrained from doing good, and conſtrained to doe that which was euill, becauſe they would not diſpleaſe men; is now a notable bridle to curbe in their vnlawfull deſires, and a ſharpe ſpurre to pricke them forward in the courſe of godlineſſe, becauſe they would not offend God: and whereas before it was a corrupt fountaine from which nothing did ſpring but polluted ſtreames of ſinne, whoſe deſcent is into the deepe gulfe of eternall perdition; now it is become the *Welſpring of life, to make vs auoid the ſnares of death*, as it is, Prou. 14. 27. So likewiſe raſh and vnbridled anger, which before regeneration cauſed men to rage againſt the perſon of their neighbour, doth now oppoſe it ſelfe againſt ſinne and vniuſtice only, whereby God is diſhonored and the Church and common-wealth damnified.

Eſa. 11. 6. 7.

Prou. 14. 27.

Do not therfore hereafter excuſe thy furious & raſh anger by alleaging thy nature; for thou mighteſt as wel ſay, I cānot abſtaine from it, becauſe I am carnall and vnregenerate, as becauſe I am haſtie by nature: for thoſe who haue laid aſide

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the old man, and are renewed by Gods ſpirit, haue this affection partly tamed and ſubdued, and partly ſanctified, reformed, and made fit for neceſſarie & profitable vſes; whereas on the other ſide they that let the raines looſe to this corrupt affection were neuer waſhed with the water of Gods ſpirit, and conſequently while they continue in this ſtate cannot enter into the kingdome of heauen: Ioh. 3.5. Iohn 3.5.

But that we may neuer alleage this vaine excuſe, let vs conſider further, that it is no better then Lazers ragges to couer the deepe feſtred ſores of our corruption; or then *Adams* fig leaues to hide the nakedneſſe of ſinne, which may be as fit a vizour to diſguiſe euen the moſt vglie vices, as this of anger: for nature corrupted prouoketh not onely to raſh anger, but alſo to all outrages. And therefore the murtherer by as great ſhew of reaſon might excuſe his murther, becauſe he is by nature cruell; or the adulterer his adulterie, becauſe he is by nature lecherous; or the theefe his theft, becauſe he is by nature couetous, as the haſtie man his anger becauſe he is by nature cholericke. As therefore if a murtherer or theefe ſhould come before a Iudge, and excuſe his fact by ſaying it was his nature, and therefore he could not chuſe but commit it; the Iudge would anſwere, that it was his deſtinie alſo that he ſhould be hanged: So when wee ſhall bee arraigned before the Lord chiefe Iuſtice of heauen and earth, the alleadging of our corrupted nature wil be ſo farre from excuſing vs, that it alone will bee ſufficient to condemne vs. And ſo much for the firſt ſort of anger which is to be ſeen in angry and cholericke men.

The ſecond ſort is of ſuch as are ſlow to anger, but being incenſed are hardly pacified. And theſe are like vnto more ſolid timber, which is long before it be kindled, but being kindled, continueth long in burning. As theſe are better then the other in reſpect of their ſlowneſſe to wrath, ſo they are farre worſe becauſe they continue in it; for anger retained becommeth hatred, which is an affection farre more pernicious then anger it ſelfe, and much more incorrigible; for as raſh anger is moſt commonly ioyned with repentance, ſo this inueterate anger is alwaies ioyned with perſeuerance in euill. §. *Sect.* 2. *2. Anger which is ſlowly entertained but long retained.*

euill. And he that is ſubiect thereunto doth not onely fall into ſinne, but alſo is reſolued to continue in it; yea he taketh delight therein oft times by meditating on reuenge; as we may ſee in *Eſau*, who was reſolued to retaine his anger againſt *Iacob* till his fathers death, and in the meane time comforted himſelfe by thinking on reuenge: Gen. 27. 41. 42.

Gen. 27. 41. 42.

But if wee would bee the children of our heauenly father, we muſt reſemble him, not onely in ſlownes ſe to anger, but alſo in ſwiftneſſe to forgiue: and though our brother offend vs ſeuentie times ſeuen times, yet muſt we continually bee readie to imbrace reconciliation: Matth. 18.22. and ſo wee ſhall not be *ouercome of euill, but ouercome euill with goodneſſe*, as the Apoſtle exhorteth vs, Rom. 12.21. Whereas if we continue in malice we ſhall make our ſelues like vnto Satan, and ſubiect to Gods wrath: *For with what meaſure wee mete, it ſhall bee meaſured vnto vs againe:* Matth. 7.2. And as we forgiue men their treſpaſſes, ſo will our heauenly father forgiue vs: Matth. 6.14.15. And ſo much for the ſecond ſort.

Mat. 18.22. Rom. 12.21. Matth. 7.2. Mat. 6.14.15.

§. *Sect.* 9. *Haſtineſſe to anger and ſlovvnes to reconciliation.*

The third ſort is of them who are eaſilie prouoked vnto anger, and being prouoked will neuer be reconciled. Theſe men are monſters in nature, and flat oppoſite to the Lord: for whereas he is ſlowe to anger and readie to forgiue, they are moſt ſlowe to forgiue, and moſt prone to anger. This anger I know not how to expreſſe, nor to what I may compare it, ſeeing naturall things cannot reſemble it, becauſe it is monſtrous and againſt the nature of all things, ſauing man. For the moſt fierce Lions and cruell Tigers haue ſome cauſe which incenſeth them to anger, and ſome meaſure and end of their furie after it is prouoked; and therefore they are far worſe who are angrie without a cauſe, and know not how to make an end. Seeing therefore naturall things are not fit to reſemble them, let vs conſider artificiall. They are like vnto tinder, which being kindled with the leaſt ſparke, will alſo retaine the fire till it be conſumed. But herein they are vnlike: the tinder may eaſilie be extinguiſhed; but their anger can by no meanes bee mitigated: the tinder doth but conſume it ſelfe, or at the leaſt thoſe things which are neere about it; but thoſe that are frō them furtheſt diſtant are often

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ſcorched with the burning heat of their furious paſſion. It is like vnto wild fire, which moſt eaſilie taketh hold of euerie thing, and is moſt hardly quenched: but herin it is farre more violent and pernicious, that whereas wild fire may be extinguiſhed with vineger or milke, this can be quenched only with blood, yea with the heart blood. There is nothing therfore in the world naturall or artificiall, which doth ſufficiently expreſſe this vile affection; it onely can bee reſembled by the malice of Satan, who for no cauſe maligned God and vs, and yet his malice will neuer haue end. Vnleſſe therfore we would be worſe then all things naturall or artificiall, yea as bad as the diuell himſelfe, wee muſt be either ſlow to anger, or readie to forgiue.

CHAP. VI.

The manifold and great euils which accompanie vniuſt anger.

AND ſo much for the kinds of anger. Now wee are to ſet downe the preſeruatiues, whereby we may be preſerued from this ſickneſſe of the ſoule, and ſome medicines to cure vs when we are fallen into it. But for as much as it is in vaine to preſcribe phyſicke, vnleſſe the patient will take it; and ſeeing few or none are willing to take phyſicke vnleſſe they ſee the neceſſitie thereof, in reſpect of the dangerouſnes of their diſeaſe; I will firſt ſhew the greatneſſe and malignitie of this ſickneſſe of the mind, vniuſt anger, and afterwards preſcribe the remedies. §. *Sect.* 1.

The dangerouſnes of anger ſhewed by the euils which it worketh.

The greatneſſe and dangerouſneſſe of this diſeaſe appeareth by thoſe great euils which it worketh, and that both priuate and publike. The priuate euils concerne either our ſelues or our neighbours. The euils which concerne our ſelues are incident to the whole man, or to his ſeuerall parts, the bodie and the ſoule.

The euils which anger bringeth to the whole man are diuers.

uers. Firſt, it defaceth in vs the image of God; for whereas the image of God doth ſpecially conſiſt in the vertues and graces of the mind, anger ouerthroweth them all, and firſt of all pietie which is the chiefe of all, and the ſumme of the firſt table.

The euils which anger bringeth to the whole man.

1. Vniuſt anger defaceth Gods image.

It extinguiſheth the loue of God: for how ſhould we loue God whom we haue not ſeene, if we do not loue our neighbour whom we haue ſeene? 1. Ioh. 4. 20. And how do we loue our neighbour, if vpon no cauſe or euery trifling cauſe, wee be incenſed to iniuſt anger againſt him?

It ouerthroweth pietie.

Ioh. 4. 20.

It ouerthroweth the principall part of Gods worſhip, inuocation: for if we would *compaſſe the Altar*, and there offer vp the ſacrifice of prayer and thankſgiuing, we muſt *firſt waſh our hands in innocencie*: Pſalm. 26. 6. And this the Apoſtle *Paul* requireth, 1. Tim. 2. 8. *That we lift vp pure hands without anger.* And our Sauiour Chriſt cõmandeth, that before we offer any gift vnto the Lord, we firſt ſeeke to be reconciled: Matth. 5. 23. So long therefore as we continue in our anger, we are vnfit to pray, as it moſt manifeſtly appeareth in the fifth petition, where wee deſire ſo to bee forgiuen as wee forgiue: and becauſe the Lord would haue vs deepely conſider thereof, he thinketh it not ſufficient to ſet it downe in the Lords prayer, Matth. 6. 12. but he againe doth ſingle this out of all other the petitions; and inculcates it the ſecond time, verſes 14. 15. *If you forgiue men their treſpaſſes, your heauenly father will alſo forgiue you; but if you will not forgiue men their treſpaſſes, no more will your father forgiue your treſpaſſes.* If therefore wee offer vp this prayer vnto God continuing in our anger, what doe we elſe but intreate the Lord that he will continue his anger towards vs? A notable place to this purpoſe we haue, Eccleſ. 28. 1. *He that ſeeketh vengeance ſhall find vengeance of the Lord, and he will ſurely keepe his ſinnes. 2. Forgiue thy neighbour the hurt that he hath done to thee, ſo ſhall thy ſinnes be forgiuen thee alſo when thou prayeſt. 3. Should a man beare hatred againſt man, and deſire forgiuenes of the Lord? 4. He will ſhew no mercie to man who is like himſelfe, and will he aske forgiueneſſe of his owne ſinnes? 5. If he that*

Pſal. 26. 6.

1. Tim. 2. 8.

Matth. 5. 23.

Matth. 6. 12.

verſ. 14. 15.

Eccl. 28. 1. 2. &c.

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is but fleſh, nouriſh hatred (and aske pardon of God) who will intreate for his ſinnes? 6. Remember the end, and let enmitie paſſe, &c.

It alſo maketh men notablie ſinne againſt the third commandement, by cauſing them through impatience to fall into curſing and imprecations, ſwearing and blaſpheming the name of God.

It cauſeth them alſo grieuouſlie to ſinne againſt the fourth commandement, by making them vnfit for the exerciſes of the Sabbath, as inuocation and hearing of the word, becauſe they who are poſſeſſed therewith haue their minds diſturbed and diſtracted either by thinking vpon the iniurie, or elſe of reuenge. So that there is not one commandement of the firſt table which anger doth not notoriouſlie violate.

It ouerthroweth iuſtice and charitie.

But as it ouerthroweth the vertues of the firſt table which reſpect pietie, ſo alſo of the ſecond table which reſpect iuſtice: and firſt of all iuſtice it ſelfe; whoſe generall rule is this, *Vt ſuum cuique tribuatur*, that that bee giuen to euerie one which belongeth to him. For anger maketh men not onelie to neglect all good duties which they owe vnto their neighbours, but alſo to oppreſſe them with vndeſerued iniuries and vniuſt reuenge.

It ouerthroweth alſo charitie which is the ſum of the ſecond table, whoſe generall rule is this, *That we loue our neighbours as our ſelues:* for anger inſtead of performing any duties of loue, cauſeth men to bring foorth the fruits of hatred: and in ſtead of louing their neighbours as themſelues, it maketh them to hate them as their mortall enemies.

Infinit it were to ſtand vpon particulars, but by this which hath been ſaid it is apparant, that the furious flame of anger doth conſume in vs all the vertues and ſanctifying graces of Gods ſpirit, wherein principally the image of God conſiſteth.

§. *Sect.* 1.

Secondlie, as it defaceth in vs the image of God, ſo it doth make vs like vnto Satan, for hee is the ſpirit of diſſenſion, wrath and reuenge, as God is a ſpirit of loue and peace. It is the nature of Satan to delight in rage and furie, for he is a murtherer from the beginning, Iohn 8.44. not onely mur-

1. *Vniuſt anger maketh men like the diuell.*

Ioh. 8. 44.

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thering himselfe, but prouoking others to murther, by filling their hearts with wrath and reuenge. And this the Heathens were not ignorant of; for they called these wicked spirits which are the authors of anger, dissension and reuenge, furies, because they filled mens minds with furie and madnesse.

§. Sect. 3.

3. *It maketh men subiect to Gods anger.* Mat. 6. 14. 15.

Thirdlie, it maketh vs subiect to Gods anger: for as wee forgiue others, so doth God forgiue vs, Matth. 6. 14. 15. If therefore we retaine our anger towards our brethren, God will retaine his anger towards vs. Wee know by common experience, that he who is appointed an arbitratour or daiesman to reconcile neighbours, is oftentimes by the froward behauiour and obstinate stifnes of the one partie so offended and displeased, that whereas he was indifferent he is made an aduersarie: so the Lord plaieth the part of an vmpire or arbitrator, to worke reconciliation betweene brethren. But if either of them bee so stiffe and contentious that hee will not be reconciled, what doth he else but by refusing the Lords arbitrement and determination make God his enemie?

§. Sect. 4.

4. *Vniust anger exposeth men to contempt.*

Fourthly, it exposeth men to contempt: for howsoeuer they are therefore angrie, because they would not be despised and disregarded, yet nothing in truth doth sooner worke contempt in the mindes, not onely of strangers, but also of a mans owne children and seruants, then vniust anger. For when their anger and the fruites thereof, clamorous brauling and fighting, are vsuall and common aswell for trifles as waightie matters, men desperatelie contemne both, when they haue no hope to preuent either. They therefore who desire that these bitter drugs of correction should haue any effectuall operation in the minds of inferiours, for the purging away of their faults and vices, must vse them like Physicke, which if it be ordinarie will worke no extraordinarie effect, because it groweth familiar with our natures, and therefore not fit to worke vpon them: *nam medentur contraria.* And hence it is that Physicke becommeth vnprofitable to those men in the time of grieuous sickneſſe, which vpon euery trifling occasion haue vsed it in the time of health, and made it as it were sauce to disgest their

Correction to be vsed like Physicke.

their meate: ſo if we would haue the phyſicke of the mind, correction and chaſtiſement, to worke deſired effect, they muſt be vſed ſparingly, and not for euery ſlip and infirmitie, which oftentimes in wiſedome ſhould bee diſſembled as though it were not perceiued, and often pardoned in hope of amendment. Otherwiſe, if euerie toy and ſmall ouerſight prouoke anger, and anger incite to ſcolding and fighting, not onely the parties corrected are not bettered, but rather made more obſtinate and obdurate in their vices (for their hearts like anuils become harder with often beating) but alſo he that correcteth, doth diſfurniſh himſelfe of all fit remedies to cure more deſperate diſeaſes. For if he vſe bitter chiding and ſeuere fighting for the cure of euerie trifling fault, what remedie doth he reſerue for correcting and reforming haynous offences? ſurely none. Wherby it commeth to paſſe, that inferiors will not bee reſtrained from committing all faults, but rather will bee as eaſilie induced to commit the greateſt as the leaſt, becauſe there is no great difference in the puniſhment.

The vanitie of ordinarie ſcolding and brawling.

But he who is wiſe and diſcreet will paſſe ouer many ſmall faults as though he perceiued them not, both becauſe (as one ſaith) *Gratiſſimum eſt genus veniæ nescire quid quiſque peccauit:* It is the moſt acceptable kinde of pardon to ſeeme ignorant of the fault; as alſo leſt taking notice of euerie little ſlippe, he make the offender ſhameleſſe and impudent in defending that as well done, which hee cannot excuſe as not done. Whereas ſo long as he thinketh his fault vnknowne hee will be ſo fearefull of committing the like, that he will bee carefull in hiding that which he hath alreadie committed. But if hee perceiue that the offender taketh occaſion by his ignorance to offend often in the like kinde, then is hee to take notice of the fault by vſing milde admonition; if that will not preuaile, then more ſharpe reprehenſion; but yet in priuate, for many witneſſes of the fault maketh him leſſe aſhamed to commit the like; wheras feare of open diſgrace will reſtraine him from it, ſo long as he is not alreadie diſgraced. But if the offender impudently and obſtinately perſiſt in his vice, or that the fault at the firſt be more notorious, then is he to pro-

Diſcretion required in correction.

Senec. de ira lib. 2. cap. 23.

ceed to chaſtiſement and correction as the Surgion to the mortifying of a member, when the ſore is paſt all other cure. In doing whereof he is to auoide all furious anger, and to vſe ſoberneſſe and diſcretion, ioyning with his chaſtiſement wholeſome admonitions, conuincing the conſcience of the offender, by laying open the hainouſneſſe of his fault out of the word of God; or elſe by ſhewing him how hee hath offended againſt the law of nature or ciuill honeſtie. And hereby it will appeare to the offender, that his puniſhment proceedeth from the hatred of his ſinne, and not of his perſon; and ſo it wil cauſe him alſo more to hate his fault, then either his ſuperior that correcteth him for it, or then the puniſhment it ſelfe which is deſeruedly inflicted.

The profit that followeth well gouerned diſcretion.

If ſuperiors would vſe this milde and ſober diſcretion, ſurelie it would better containe inferiors in obedience, then furious anger. For whence is it that one mans looke is more regarded then anothers words? one mans milde admonition, then anothers bitter reprehenſion? one mans diſcreet reproofe, then anothers continuall brawling and fighting? ſurely from milde and well gouerned diſcretion which worketh in inferiors an awfull loue and ſome-like feare, which more ſtrongly containeth them in obedience, and more forcibly reſtraineth thē from committing any fault repugnant thereunto, then furious anger and rage, or the fruits thereof, continuall chiding and fighting. For continuall anger and ſeuere puniſhment for euerie ſmall fault, without admitting any excuſe, doth not make inferiors ſorie becauſe they haue offended, but carefull and cunning in hiding and diſſembling their faults, or ſhameleſſe and impudent, either in denying or defending them.

Againe, as many ſtripes doe harden the skinne to indure them; ſo doe they harden the heart to contemne them; and they which vſe much chiding, doe moue their inferiors to imagine that it is their naturall communication and not any reprehenſion. If lightening and thunder were as common as the ſunne ſhine, though they bee terrible in their owne nature, yet who would regard them being ſo vſuall? and how much leſſe then the impotent brawling of an angrie man?

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They therefore who would haue their anger feared and reſpected, muſt let it like the thunder happen ſeldome, or elſe it will not be regarded like the thunder. When the Fox firſt ſaw the Lion, he trembled and quaked for feare, not daring to come neere him; when he ſaw him the ſecond time he approched ſomewhat neerer, but when he ſaw him daylie, hee feared not almoſt to come within the reach of his paw: So if thou but ſeldome ſhew thy ſelfe like a Lion, thou wilt bee feared and reſpected; whereas if continually thou appeare in this ſhape, euen thy moſt baſe vnderlings will not regard thee. Yea, if peraduenture they ſpie the Aſſes eares vnder the Lions skinne, that is, folly in thy furie, (which are ſeldome ſeuered) they will not ſticke to ride, and deride thee.

§. *Sect.* 5.

The euils which vniuſt anger bringeth to the bodie.

1. It deformeth it.

And ſo much for the euils which anger bringeth to the whole man. Now wee are to ſpeake of the euils which it bringeth to his ſeuerall parts, and firſt of his bodie. Whereas the bodie of man is excellent by nature, and farre ſurpaſſing all other earthly creatures, anger doth ſo deforme it, that it becommeth more vglie and horrible then any of them. For it maketh the haire to ſtand an end, ſhewing the obdurate inflexibleneſſe of the mind: The eyes to ſtare and candle, as though with the Cockatrice they would kill with their lookes: The teeth to gnaſh like a furious Bore: The face now red, and ſoone after pale, as if either it bluſhed for ſhame of the minds follie, or enuied others good: The tongue to ſtammer, as being not able to expreſſe the rage of the heart: The blood ready to burſt out of the veines, as though it were affraid to ſtay in ſo furious a body: The breſt to ſwell, as being not large enough to containe their anger, and therfore ſeeketh to eaſe it ſelfe, by ſending out hot-breathing ſighes: The hands to beat the tables & walles, which neuer offended them: The ioyntes to tremble and ſhake, as if they were affraide of the mindes furie: The feete to ſtampe the guiltleſſe earth, as though there were not room enough for it in the whole element of the aire; and therfore ſought entrance into the earth alſo. So that anger deformeth the body, from the haire of the head to the ſole of the foote. How vglie therfore is anger it ſelfe, when the effects therof

are thus monſtrous in ſo beautiful a ſubiect? How monſtrouſly doth it deforme the mind, when the ſignes therof be thus horrible in the bodie?

§. *Sect. 6.* *2. It expoſeth it to dangers.*

But as it deformeth the body, ſo it expoſeth it to infinite dangers by prouoking men to enter into priuate frayes and needleſſe quarrels, with ſuch deſperate reſolution, that they wholly neglect themſelues that they may hurt their enemie. Like to the Waſpe or Bee, which venture their owne liues, that they may but ſting thoſe that anger thē; ſo they, that they may ſatisfie their fury by reuenging a ſmall iniurie are ready to receiue a greater, for they care not to defend themſelues ſo they may offend their enemy: nay they are deſirous to giue wounds, though it bee thorow their owne bodies. And hence it is that ſome painting anger haue put in either hand a ſword, as being fit to hurt another, but not to defend himſelfe.

But what ſhould I ſpeake of receiuing hurt by outward enemies, ſeeing the angry man when he hath no other foes to hurt him, doth with his owne hands offer violence vnto himſelfe? as is euident in their example who in their rage will not ſticke to pull off the haire of their owne heads & beards, and to offer many other furious outrages againſt their owne perſons. So that the wiſe *Salomon* might well ſay, *That a man of much anger ſhall ſuffer puniſhment:* for if no man elſe will, he will puniſh himſelfe. And ſo much for the body.

Prou. 19. 19.

§. *Sect. 7.* *The euils which anger bringeth to the ſoule.* *1. It blindeth reaſon.*

But anger bringeth no leſſe euils to the ſoule. Firſt like a darke cloud it ouerſhadoweth and blindeth the light of reaſon, and for the time maketh men as though they were diſtraught of their wits. Wherof it is that anger is called *Breuis furor*, a ſhort madneſſe; becauſe it differs not from madneſſe, but in time. Sauing that herein it is farre worſe, in that he who is poſſeſſed with madneſſe, is neceſſarilie, will he, nill he, ſubiect to that furie: but this paſſion is entred into wittingly and willingly. Madneſſe is the euill of puniſhment, but anger the euill of ſinne alſo: madneſſe as it were thruſts reaſon from it imperiall throne; but anger abuſeth reaſon by forcing it with all violence to bee a ſlaue to paſſion.

And

And in this reſpect it may fitly be compared vnto a cruell tyrant, who hauing inuaded the gouernment of the common-wealth, doth ouerthrow counſell, law, and order, and ouerruleth all by force and furie: ſo anger hauing obtained ſoueraignetie ouer the mind, taketh away all iudgement, counſell, and reaſon, and ouerſwayeth all by fooliſh affection and raging paſſion. And therefore *Salomon* ſaith well, that *anger reſteth in the boſome of fooles*; for either fooles it findeth them, or fooles it maketh them. The reaſon is apparant, becauſe anger maketh men raſh and vnaduiſed in their deliberations, and ſo their counſels and deſignes prooue imperfect and without life, like abortiue birthes which are borne before their time. Eccleſ. 7. 11.

Examples hereof we haue in *Simeon* and *Leui*, who like madde men imbrued their hands in the blood of many innocents to reuenge the iniurie of one offender. In *Saul*, who for an imaginarie fault of one man, put to death, man, woman and child, in the Citie of *Nob*; and not ſatisfied herewith, he raged alſo againſt the beaſts with more then beaſtly crueltie. Yea *Dauid* himſelfe being haunted with this furie, vowed the death, not onely of churliſh *Nabal*; but alſo of all his innocent familie for his fault. *Examples.* Gen. 34. 25. 1. Sam. 22. 19. 1. Sam. 25. 13. 22.

You ſee then that anger peruerteth iudgement, ouerthroweth counſell, and putteth out the eyes of reaſon, making it the ſlaue of paſſion, fit to execute thoſe workes of darkeneſſe, in which rage imployeth it. Like vnto the Philiſtines, who hauing put out the eyes of *Sampſon*, made him to grinde in their mill, and to doe their drudgerie: So this raging paſſion, hauing put out the eyes of reaſon, makes it a fit inſtrument for his owne buſineſſe, that is, in plotting and deuiſing that reuenge which is pleaſing and acceptable vnto it. Wherby it euidently appeareth, that furious anger is a notable meanes which Satan vſeth to worke our deſtruction. For when once by rage hee hath blinded the eye of reaſon, hee can eaſilie leade vs into a gulfe of all wickedneſſe. In reſpect whereof, Satan is compared to a carion Crowe, which intending to make the carcaſe of ſome ſillie Lambe his greedie pray, doth firſt picke out the eies, that it may Iudg. 16. 21.

not bee able by flight to preuent a further miſchiefe: ſo hee indeuouring to make a pray of our bodies and ſoules, doth firſt ſeeke to blind reaſon, which is the eye of the ſoule, with the furie of paſſion, that ſo not hauing iudgement to diſcerne his ſleights, nor wiſedome to auoide them, he may the more eaſilie lead vs into the pit of perdition. Or hee may bee likened to a cunning fiſher-man, who troubleth the water that the fiſh may not deſcrie his net: ſo Satan blindeth our reaſon with this turbulent affection, that wee ſhould not diſcerne the ſinnes which like nets hee hath laid to intangle vs, before wee bee fallen into them. For anger caſting a miſt of perturbation before the ſight of reaſon, maketh men vnable to iudge of good or euill, right or wrong; and whereas reaſon in it owne nature iudgeth that which is right, anger maketh that ſeeme right which it iudgeth.

If therefore wee auoide thoſe things moſt carefully which hurt the eyes; or if they bee hurt, vſe ſuch medicines as are fit to cure them, becauſe the eye is the light and guide of the whole bodie: with how much more attentiue care ought wee auoide anger that blindeth reaſon, ſeeing it is the light and guide of the ſoule? which onelie eye of humane direction being put out, like *Polyphemus* wee wander in the deſarts of ſinne and wickedneſſe. If men abhorre drunkenneſſe (and that worthilie) becauſe it maketh them differ from brute beaſts onely in ſhape of the bodie; why ſhould they not for the ſame cauſe hate this vice of anger, which like a burning ague doth ſo diſtemper & diſturbe the mind, that while ỹ fit laſteth, it vttereth nothing but rauing?

6. Sect. 8.

2. It inflameth the ſoule with the heat of furie.

Secondly, as anger hurteth the ſoule by blinding reaſon, ſo alſo it doth macerate and vex it by inflaming it with furie; for what greater torment can bee imagined, then to haue the minde diſtracted vpon the racke of rage? As therefore wee would account him a madde man, who with his owne hands ſhould ſet his houſe on fire and conſume it: ſo alike mad is hee to bee thought, who will ſet his ſoule on fire with the raging flames of anger, wherein it is not onely tormented in this life, but alſo (without repentance)

in

In the life to come it ſhall bee tormented euerlaſtingly; becauſe vniuſt anger is murther in Gods ſight, as appeareth, Matth.5.22: and murtherers ſhall not inherite the kingdome of God, but haue their portion in the lake which burneth with fire and brimſtone, which is the ſecond death: Reuel.21.8. Matth.5.22. Reuel.21.8.

Seeing therefore anger inflicteth on the ſoule the wound of ſinne, and ſinne vnleſſe it be cured with the ſoueraigne ſalue of Chriſts merit, cauſeth death: let vs carefully arme our ſelues againſt the violence of this paſſion, and manfully repell this fierie dart, with the ſhield of faith. Yea let vs ſo ſtrongly curbe it in with the raines of reaſon, that no outward iniurie pricke it forward to ſeeke vniuſt reuenge. For as we would condemne him of follie, who when a wrong were offred him by another, ſhould in reuenge wound his owne bodie: ſo more fooliſh is hee to bee eſteemed, who when another offereth him iniurie doth in ſeeking cruell and vniuſt reuenge wound his ſoule with ſin.

§. *Sect.9.* *The euils which anger bringeth to our neighbour.* *1. It ouerthroweth all friendſhip.*

And ſo much for the euils which anger bringeth to a mans ſelfe. Now wee are to intreate of the euils which it bringeth to our neighbour. Firſt it ouerthroweth that excellent and comfortable vertue to mankind, true friendſhip; for there was neuer any friendſhip ſo inuiolable, which anger (if it were admitted) hath not violated. And hence it is that wiſe *Salomon* counſelleth vs, not to make friendſhip with an angrie man, becauſe he will bee ſure to breake it: Pro.22.24. Well therfore may that ſpeech of *Iuno* to *Alecto* be applied to anger: Prou.22.24.

Tu potes vnanimes armare in prælia fratres,
atque odijs verſare domos.

Virg. Aeneid. lib.7.

Thou it is who canſt arme moſt louing brethren one againſt the other, and ouerthrow whole houſes and families with contentious diſcord.

§. *Sect.* 10. *2. It prouoketh men to offer iniurie.*

Secondly, it prouoketh to offer all indignities and wrongs to a mans neighbour; as alſo to reuenge the ſmalleſt iniuries without all proportion. For men incenſed with anger will wittingly and willingly reuenge thoſe iniuries, which haue vnwittingly and vnwillingly been offered; for angry words

words they will giue blowes, for blowes wounds, and for wounds death. And therefore the Wiſe man ſaith; *That anger is cruell, and wrath is raging*: Prou.27.4. Yea it prouoketh men not onely to reuenge ſmall iniuries; but alſo no iniuries; for anger rageth euen againſt the innocents, and that oftentimes becauſe they are innocent, and but too vertuous, as the furious man imagineth. And this is euident in the example of *Cains* anger againſt *Abel*; *Sauls* againſt *Ionathan* and *Dauid*; *Nebuchadnezzars* againſt the three children; *Herods* againſt the innocents; the Scribes and Phariſes againſt Chriſt, as before I prooued.

Prou.27.4.

Anger moſt hurtfull to a mans owne familie.

But as anger cauſeth men to be hurtfull to all others, ſo eſpecially to thoſe whom they ſhould moſt loue, cheriſh, and defend, that is, they who are of a mans owne familie: who becauſe they are neceſſarilie conuerſant with them, are continnallie ſubiect, and euen expoſed to their furie and outrage: the wife to their bitter ſpeeches (if they doe not worſe, that is, like mad men beate their owne fleſh) the children to furious and vnreaſonable correction, the ſeruants not onelie to reuiling ſpeeches, but alſo to cruell ſtripes and blowes: ſo that (as one ſaith well) we may know an angrie man, if wee but looke in the faces of his ſeruants, namely, by their ſcarres and bruiſes.

Plutarch de cohib. irac.

§. *Sect.* II. *The euils which anger bringeth to common-wealths.*

And ſo much for the priuate euils which accompanie vniuſt anger. Now we are to ſpeake of the publike. Vniuſt anger is the cauſe of all tumults and vprores, ſeditions and conſpiracies, maſſacres and bloodie wars, yea the ouerthrow and confuſion of all cities and common-wealths. It is the cauſe which inciteth the Magiſtrate againſt the ſubiect, and the ſubiect againſt the Magiſtrate, the Prince againſt the people, and the people againſt the Prince, kingdome againſt kingdome, and nation againſt nation: and that not onely vpon waightie cauſes, but alſo vpon trifling occaſions. For as to make a furious and vnquenchable flame, it is not materiall how ſmall the fire is that kindleth it, ſo the matter bee apt to receiue it wherein it is kindled, for one coale is enough to burne a whole citie, if it fall among flaxe, and one ſparke if it light in tinder or gunpowder: ſo it mattereth not

not how ſmall the cauſe is which inflameth anger, for if the minde which receiueth it be ſubiect to be inflamed, it is ſufficient to ſet on fire and conſume whole Kingdomes and Common wealths, eſpecially if power be correſpondent to the violence of the affection.

Infinite examples might be brought to make this manifeſt: as of *Simeon* and *Leuie*, who in their anger put a whole Cittie to the ſword, though their quarrell were but to one man. Of *Abimelech*, who in his fury deſtroyed all the cittie of *Sichem*; of *Saul* deſtroying *Nob*; of *Haman* who being incenſed onely againſt *Mordecay*, laide a plot for the deſtruction of the whole nation of the Iewes. But I ſhall not neede to ſtand vpon it, ſeeing not onely the booke of God, but alſo auncient hiſtories, yea euen our owne Chronicles and daily experience, doe make this but too euident. Examples. *Gen.* 34. *Iudg.* 9. 1 *Sam.* 22. *Heſt.* 3.

You ſee then the manifold euils which waite vpon this raging diſeaſe of the minde, vniuſt anger; for it is not onely a deadly impoſtume breaking out in our ſelues, but alſo an infectious and contagious plague, which deſtroyeth whole peoples and common wealths. With how great care therefore ſhould wee vſe all good meanes and wholeſome remedies, to preuent or cure ſuch a dangerous diſeaſe?

CHAP. VII.

The remedyes of vniuſt Anger.

THe remedies againſt anger are of two ſorts: firſt, thoſe which cure anger in our ſelues; ſecondly, thoſe which cure it in others; and they both are of two kindes: firſt, ſuch as preuent anger and preſerue vs from falling into it: ſecondly, ſuch as free vs from it after it hath taken place. For anger is a diſeaſe of the minde: as therefore wiſe Phiſitions thinke it the better & ſafer courſe to preſerue health and preuent ſickneſſe, then to remoue the diſeaſe after it *Sect.* 1.

We muſt firſt ſeek to preuent anger.

hath taken poſſeſsion of the body; ſo the beſt courſe in miniſtring ſpirituall Phiſick, is to preſerue the ſoule from vice, rather then to purge it away after it hath infected it; for *Vitia facilius repelluntur, quam expelluntur*, Vices are more eaſily kept from entrance, then thruſt out after they are entred: for as the common prouerbe is, there are but twelue points in the law, and poſſeſsion is as good as eleauen of them. If therefore anger haue gotten poſſeſsion, we ſhall hardly diſpoſſeſſe it: It is our ſoules mortall enimie; as therefore we firſt ſeeke to keepe the enimie from entring the frontires of our country, but if hee be entred, as ſoone as we can to expell him, ſo we muſt firſt endeauour to repel anger by ſtopping the paſſages of our harts, that it may haue no entrance, but if it haue taken place, quickly to expell and remoue it. For if we ſuffer it to fortifie it ſelfe, it will grow ſo ſtrong and violent, that we ſhall be vnable to diſlodge it. And as in a ſiege of a Cittie the Citizens prouide all things neceſſary for their defence before the aſſault, that the enimie when he approcheth the wals, may not take them vnprouided; ſo if we will repell anger when it commeth, wee are to fortifie and arme our ſelues againſt it before it comes: for if it take vs vnprouided, it will eaſily make entrance, and more eaſily ouercome vs.

Sen. epi. 119

Let vs therfore firſt of all endeuour to vſe all good means by which we may preuent anger: for if it haue once gotten hold of vs, it will eaſily plunge vs headlong into violence and fury, whereas we may with greater facillity preuent the danger before we fall into it. For as experience teacheth vs, a man may eaſily contayne himſelfe from running downe the hill, while hee is on the toppe, but after he is entred into a full race, hee cannot ſtay himſelfe before he commeth to the bottome: ſo it is more eaſie for any to abſtaine from running into anger, then to containe himſelfe when he is in the race, from falling into the bottome of fury.

Sect. 2
The meanes to preuent vniuſt anger.

Let vs then ſee the meanes how to preuent anger: the firſt remedy is by taking away the cauſes therof, for *ſublatâ*

cauſâ

cauſâ tollitur effectum; The cauſe being taken away the effect ceaſeth. The cauſes thereof are to be removed.

The firſt cauſe of anger, is ſelfe loue: if therefore wee would not fall into anger, we muſt labour to banniſh ſelfe loue, and to follow the rule of charitie; *Loue our neighbours as our ſelues, and doe nothing vnto them, which wee would not haue them do vnto vs.* Before therefore we let the reines looſe vnto our anger, let vs ſet our ſelues in the place of him with whom we are angry, and conſider how we would deſire to be vſed if we had ſo offended, and in like manner are we to behaue our ſelues towards him. So ſhall we not aggrauate thoſe iniuries which are offered vs, and extenuate thoſe which we offer others, ſo ſhall we not haue our iudgement ouer-ballanced with an vnequall affection, ſo ſhall wee not bee incenſed for ſuffering that, which wee haue often offered. 1 Selfe-loue.

The ſecond cauſe of anger is pride and hautineſſe of ſpirit: if therefore we would not fall into anger, we are to ſubdue pride, and labour for the contrary grace of humilitie. For they who would bee meeke with our Sauiour Chriſt, muſt alſo learne of him the leſſon of true humilitie, *Math.* 11.29. *Learne of me, for I am meeke and lowly of hart.* It we would lay aſide that arrogant conceit which we haue of our ſelues, and the ouerweening opinion of our owne excellencies, if we would conſider with *Abraham* that we are but *duſt and aſhes*, and with *Dauid*, that wee *are wormes and no men*; or if we would in ſincerity of hart ſay with *Iob*, *Vnto corruption, thou art my father, and vnto the worme, thou art my mother, and my ſiſter*. If wee would but remember that by our ſinnes committed againſt God and our neighbour, we haue deſerued not onely contumelies and wrongs, but alſo eternall death of body and ſoule; we would not ſo eaſely bee prouoked to anger vpon euery trifling occaſion, nor thinke it any great diſparagement to endure leſſer iniuries, ſeeing we haue deſerued farre greater. *Sect.* 3. 2 Pride. *Mat.* 11.29. *Gen.* 18.17. *Pſal.* 22.6. *Iob.* 17.14.

The third cauſe is Couetouſneſſe, which vice wee muſt *Sect.* 4.

 3 Couetouſnes.

baniſh out of our hearts, if we would not be ouercome with vniuſt anger, ſo ſhall wee not gape after great preferments, nor expect much; and conſequently, we ſhall not be diſturbed with vnquietneſſe, nor incenſed with anger, when vvee come ſhort of our hopes. So ſhall we not intermeddle with euery domeſticall trifle, but commit ſome thing to the care of Seruants, ſome thing to Children, and moſt of all to the Wife, who is a ioynt gouernour in this little common wealth. And if any thing miſcarry vnder any of their hands, we will not ſo much looke to the meanes, as to the ſupreame cauſe, the prouidence of God, conſidering that if he build not the houſe, they labour in vaine that build it, if he bleſſe not their labours they cannot proſper.

Pſal: 127. 1

Sect. 5.

4. Luxurious niceneſſe.

The fourth cauſe is luxuriouſneſſe and curious niceneſſe; if therefore we would ſubdue anger, we muſt ſubdue this vice alſo, and labour to attaine vnto decent homelines, the Nurſe of good hoſpitality, and the preſeruer of peace and quietneſſe, for if with our firſt parents *Adam* and *Eue*, we were clothed with skinnes, that is, with meane attyre, wee would not be ſo eaſily prouoked to anger if a ſpotte or wrinckle be found vpon our garments, if with them wee did feed vpon roots and hearbs, we would not eate with ſurfetted and cloyed appetites, and conſequently (our meates being ſauſed with hunger) our taſtes would not bee ſo wantonly curious, that no ordinary cookery can pleaſe them. If with *Abraham* we dwelled in tents like Pilgrimes, we would not be ſo nice in decking our houſes, nor ſo angry for a copwed: If with *Iacob* we had the earth for our bed, a ſtone for our pillow, and the skye for our Canopy, wee would not be ſo much diſpleaſed for the hardneſſe of a fetherbed, or vneaſineſſe of a doune lodging: take away therefore luxurious niceneſſe, and you ſhall take away alſo the moſt common cauſe of vniuſt anger.

Sect. 6.

5. Curioſitie.

The fift cauſe of vniuſt anger, is vaine curioſitie in deſiring to heare and ſee all things. If therefore we would auoid anger, we are to abandon this troubleſome companion

needleſſe

needleſſe curioſitie. For many things will neither grieue nor hurt vs, if we neuer heare nor ſee them. Whereas he that buſily inquireth what is ſaid againſt him in euery company; he that liſtneth at euery doore, and vnder euery wall, he that rippeth vp ill words ſpoken againſt him in ſecret, doth both diſquiet himſelfe with anger, and make his owne faults more publike. *Antigonus* when he heard two of his ſubiects ſpeaking euill of him in the night neare his Tent, called vnto them, willing them to go further off leaſt the king ſhould heare them. Whoſe example if we would follow, our anger would not ſo much vexe our ſelues, nor trouble others.

The ſixt cauſe is to haue open eares to euery tale-bearer, and credulous hearts to beleeue them. For it is the nature of men, to be moſt deſirous of hearing that which moſt diſpleaſeth them, *Et libenter credere quæ inuitè audiunt*, willingly to beleeue thoſe things which they are moſt ſorry to heare. But if we would auoid vniuſt anger, wee muſt auoyd this vice alſo: *Multos abſoluemus ſi cæperimus ante iudicare quam iraſci*, wee ſhall acquit many, if vve will not be angry before we iudge. Let vs not therefore ſuffer execution to goe before iudgement, but rather deferre our more ſeuere cenſure, till time haue reuealed the truth, conſidering that it is moſt vſuall with men to report vntruthes, ſome that they may deceiue thee; ſome becauſe they are deceiued themſelues; ſome becauſe they would ſet friends at variance; ſome in their accuſation will faine an iniury offered vs, that they may take occaſion to ſhew their ſorrow, becauſe it was offered; but ſcarce any of them will ſtand to that which they haue ſpoken. And therefore let vs not be angry before wee iudge, nor iudge before we heare both parties: for what iniuſtice is it to haue both eares open to an accuſation, and both ſhut to an excuſe? to proceed to ſentence of condemnation before we aske the party accuſed, what he can ſay for himſelfe? what greater wrong then to beleeue in ſecret, and to be angry openly?

Sect. 7. 6. Credulitie. *Senec. de ira. lib. 2. cap. 22.* *Senec. de ira lib. 3. cap. 29.*

The laſt cauſe of vniuſt anger, is want of meditation *Sect. 8.*

7. Want of meditatiõ concerning humaine infirmities.

concerning humaine infirmities, eyther thoſe which are common to all mankinde, or thoſe which are more proper and peculiar to our ſelues. If therefore, we would be reſtrained from anger, we muſt often thinke of this contagious leproſie of orininall ſinne, which hath ſo generally infected all the ſonnes of *Adam*, that there remaineth nothing in vs but pollution and filthines. And then as one infected with the plague, is not offended with him that is ſubiect to the ſame infection: As the Lazar doth neyther with ſcorne nor choller, but rather with pittie and compaſsion behold the ſores of his fellow: ſo the plague and ſore of ſinne which wee ſee in another, will not make vs angry with the party vvhich is infected and viſited, but rather in commiſeration and pittie to vſe all good meanes vvherby he may be cured, if vve conſider that this plague and ſore of ſinne is ſo vniuerſall that it hath infected all mankinde.

Plutarch de cohib. irac.

When vvord vvas brought to *Anaxagoras* that his ſonne vvas dead, he vvas not much moued with the newes, becauſe (as hee ſaid) he knew and had conſidered long before that his ſonne vvas mortall: ſo if vve vvould conſider and meditate on humane frailtie and infirmities, wee ſhould not bee ſo much vexed when they ſhew themſelues, becauſe they vvould not happen beyond our expectation. If he that hyreth a ſeruant, vvould thinke with himſelfe, that he hireth one vvho is not free from faults, if he that choſeth a friend vvould then conſider that he hath his wants and imperfections: If he that marryeth a vvife vvould remember that he marryeth a woman, and therefore one ſubiect to infirmities: neither the ſmall faults of his ſeruants, nor imperfections of his friends, nor infirmities of his vvife vvould eaſily prouoke him to choller and fury, ſeeing he did not come ſhort of his reckoning.

Plutarch de cohib. irac.

Moreouer vve are to meditate vpon our owne peculiar infirmities and vvants, and before wee are angry with another to enter into our ſelues, and to ſay vvith *Plato*: *Nuncubi & ego talis?* haue not I alſo offended in this, or in that which

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is worſe? am I cleare from offering the like iniuries or greater to my brethren? Alas no, but though I were, yet how often haue I prouoked God to anger by my ſinnes? for which great debt how can I craue pardon, if I cruelly exact euery trifle of my fellow ſeruant? Thus if we would ſpeake vnto our owne conſciences in the preſence of God, we would not ſo eaſily be incited to anger and reuenge, ſeeing we our ſelues doe many things which neede pardon, and our greater faultes might ſerue to excuſe thoſe which are leſſe in others, if we would but looke vpon them: for no man without bluſhing could extreamely puniſh thoſe faults in his neighbour, for which he ſhall neede to craue pardon himſelfe.

And ſo much concerning the firſt remedie of anger, which is by remouing the cauſes thereof.

The ſecond meanes to ſubdue anger, is to labour for patience.

CHAP. VIII.

THe ſecond meanes to ſubdue anger, is to labour for the contrary vertue of patience and long ſuffering. And to this end we are firſt to conſider that nothing happeneth vnto vs without Gods all ſeeing prouidence, who if wee bee his children will diſpoſe of euery thing for our good. Why therefore ſhould we vexe our ſelues with anger, ſeeing God will turne the iniuries of men into bleſſings? let vs rather when any wrong is offered vs, which we cannot by iuſt and lawfull meanes auoyde, ſay with our ſauiour Chriſt, *Iohn.* 18. 11. *ſhould not I drinke of the cup which my father hath prouided for me?* ſhould I be angry with the cup becauſe the Phiſicke is bitter? or with the hand whereby it is conuayed vnto me? My heauenly father correcteth me for my good and amendment, I will not therefore bee angry

Sect. 1. All things happen by Gods owne prouidence. *Rom.* 8. 20. *Iob.* 18. 11.

angry with the rod wherewith I am beate, but rather looke to the hand which inflicteth the chaſtiſement, and I will
*Pſa.*139.10 ſay with *Dauid*. *Pſal.*139.10. *I am dumbe and doe not open my mouth becauſe thou doeſt it.* Otherwiſe I ſhould commit as great folly as he who is angry with the ſtaffe wherewith he is beaten, and neuer regardeth the ſmiter, and ſhew my ſelfe as mad as the dogge, who looketh not to the caſter, but wreaketh his anger by biting the ſtone.

*Sect.*2. Our iniuries receiued leſſe then our ſinnes haue deſerued.

Secondly, we are to conſider that the iniuries which we haue receiued are much leſſe then by our ſinnes wee haue deſerued; for they are but light, or if not light yet momentary, but our ſinnes haue deſerued infinite and eternall puniſhments. If therefore the Lord vſe theſe earthly rods to correct our ſinnes, wee are rather to admire his mercy then to be angry at ſo gentle chaſtizement; let vs therefore looke vpon our ſinnes and not vpon our puniſhment, and ſo ſhall we patiently beare the iniury offered, as ſent from God, becauſe in reſpect of him it is no iniury; and not as it is inflicted by man, and bee ready to follow the example of *Dauid*, who when hee was iniuriouſly abuſed by *Shemei*, was not prouoked by anger to take reuenge, becauſe he looked not
1 *Sam.*16. 10.11. vpon *Shemei*, as being but the inſtrument, but vpon God who was the author. 2 *Sam.*16.10.11.

*Sect.*3. 3. Meanes to meditate on Chriſts paſsion

The third meanes to ſubdue anger by arming vs with patience, is to call continually to remembrance the bitter paſsion and ſufferings of Chriſt for our ſinnes. For if wee conſider how patiently he indured ſcoffes and reproaches, rayling and reuiling, buffeting and ſcourging, yea death it ſelfe, and the anger of God more grieuous then death, not for any demerit of his, but for our ſakes; we may eaſily ſuffer
*Mat.*5.39. ſuch ſmall iniuries as are offered vnto vs by men, at our
*Num.*21.8. ſauiour Chriſts requeſt, ſeeing wee haue deſerued far greater. As therefore thoſe which were ſtung with the fiery ſerpents, were healed if they did looke vp to the braſen ſerpent, which was erected to this end: ſo if this fiery ſerpent of vniuſt anger haue ſtung vs, and the burning poyſon thereof

thereof hath inflamed vs, let vs caſt the eyes of our ſoules vpon the true braſen ſerpent our ſauiour Chriſt, hanging vpon the croſſe, and ſuffering the vvrath of God due to our ſinnes, and ſo the heate of our vvrath and anger vvill ſoone be cured and cooled.

The fourth meanes to vvorke patience and repell anger, is to conſider the neceſsitie hereof, for if the loue of our brethren be not of more force to reſtraine vs from reuenge, then anger to prouoke vs thereunto, vve can haue no aſſurance that we are the Children of God, 1 *Iohn* 3.10. *In this are the children of God knowne, and the children of the diuell, whoſoeuer doth not righteouſneſſe, is not of God, neyther he that loueth not his brother.* So Verſe 15. *Whoſoeuer hateth his brother is a man-ſlayer, and no man-ſlayer hath eternall life abiding in him.* *Sect.* 4 4 The neceſsity of this duty. 1 *Iohn* 3. 10 15

But ſome vvill ſay, though I am raſhly angry, yet may I loue my brother. I anſwer vvith the Apoſtle. 1 *Cor.* 13.4.7. that loue both ſuffereth long and ſuffereth all things: and therefore they want this loue vvho vvill ſuffer nothing, and be prouoked euery minute; nay he ſaith expreſly in the fift verſe, *that loue is not prouoked to anger*, that is, to raſh and vniuſt anger; and therefore they are deſtitute of loue vvho are ſo eaſily prouoked. 1 *Cor* 13. 4. 7

Secondly, it is moſt neceſſary to ſubdue anger, becauſe vvhile vve remaine therein vve can haue no aſſurance that our prayers are acceptably heard of God; not onely becauſe vve pray ſo to be forgiuen as we forgiue, and therefore if we retaine our anger towards our brethren, vve pray that God will retaine his towards vs; but alſo becauſe our Sauiour expreſly telleth vs, *That if we doe not remit men their treſpaſſes, our heauenly Father will not forgiue vs our ſinnes.* *Mat.* 6.15 And that *with what meaſure we mete vnto others, it ſhall be meaſured vnto vs again.* *Mat.* 7.2. Let vs remember the parable of the ſeruant, vvho being forgiuen ten thouſand talents, and after exacting with all crueltie of his fellow ſeruant an hundred pence, vvas caſt into the priſon of vtter darkenes. *Mat.* 18.23 *Mat.* 6.15 *Mat.* 7. 2.

Mat. 18.23. *Mat.* 18. 23. Whereby thus much is vnderſtood, that if vve vvill not forgiue iniuries to our brethren, ſeeing the Lord hath forgiuen our infinite hainous ſinnes, we ſhall be vſed like that mercileſſe and cruell ſeruant. And therefore let vs

Eph. 4.32. follow the counſell of the Apoſtle *Epheſ.* 4. 32. *Be curteous one to another and tender hearted, freely forgiuing one another, euen as God for Chriſts ſake freely forgaue you.* And ſo much for the neceſsity of this duty.

Sect. 5. The examples of patience in others.

The fift meanes to arme vs with patience againſt the aſſaults of anger, is that we propound vnto our ſelues the examples of others: for the looking vpon greene coulour is not more ſoueraigne for thoſe who are troubled with inflamation of the eyes, then the beholding of the clemency and patience of others, is for thoſe whoſe hearts are inflamed with anger. Firſt therefore, let vs ſet before vs the example of God himſelfe, who is *mercifull, gratious, and ſlow to*

Exod. 34.6 *anger*, as himſelfe deſcribeth himſelfe, *Exod.* 34.6. And hereof the Prophet *Danid* taſted by often experience, and ther-

Pſal. 103.8 9 fore he ſaith likewiſe, *Pſal.* 103. 8. *The Lord is full of compaſſion and mercy, ſlow to anger and of great kindneſſe.* And as he is not eaſily prouoked to anger, ſo being prouoked his anger laſteth not long; for *he will not alway chide, nor keepe his anger for euer*, as it is verſe 9. Nay no ſooner can wee knock at the gate of his mercy, but he is ready to open, as

Mat. 7.7. he hath promiſed. *Mat.* 7. 7. If therefore we would reſemble our heauenly father, and ſo approue our ſelues to be his children, we muſt learne to imitate his patience and long ſuffering.

Secondly, we are to propound vnto vs the example of our Sauiour Chriſt, the liuely character and expreſſe image of

Mat. 11. 29 his father, as he exhorteth vs. *Mat.* 11.29. *Learne of me for I am meeke and lowly of hart, and you ſhall finde reſt to your*

1 *Pet.* 2. 22 *ſoules.* What this meekneſſe was, *Peter* telleth vs. 1 *Peter* 2. 22. *Though he were free from ſinne, and had no guile found in his mouth, yet when he was reuiled, he reuiled not againe, and when he ſuffered he threatned not.* Though in reſpect of his infinite

infinite power, he was able not onely to haue threatned, but also to haue vtterly destroyed his enimies. If therfore Christ was so milde and patient, who vvas free from sinne, surely much more should we be (if it were possible) who by our sinnes haue deserued the greatest iniuries, yea, eternall death.

But if these examples be too high for our imitation, let vs cast the eyes of our mindes vpon the patience and long suffering of our fellow brethren. As of *Abraham*, vvho when iust cause of offence was offered by *Lot* and his shepheards, was rather content to part from his right, then hee would haue any discord and dissention. *Gen.* 13.8. Of *Moses*, who then was ready to pray for the people, when they were ready to stone him, *Exod.* 17.4.11. Of *Dauid* who hauing reuenge in his owne hand, when he was prouoked by the outragious iniuries of *Shemei*, did notwithstanding containe himselfe, 2 *Sam.* 16.10. and of *Stephen*, who when the stones flew about his eares, prayed for his enimies that threw them at him, *Acts* 7.60.

Gen. 23.8

Exod. 17.4. 11.

2 *Sam.* 16.10

Acts. 7.60.

The example of others being in their fury.

Or if these examples will not moue vs to the loue of mildnes and patience, let vs set before our eyes those men which are subiect to the fury of anger, and so shall wee easily discerne in others what an vgly and brutish vice it is in our selues. One saith, that if an angry man would looke himselfe in a glasse in the middest of his fury, hee would appeare so horrible in his owne sight, that it would be a notable means to worke an hatred in his heart, of so deformed a vice; but for as much as angry men will hardly bee brought to this while they continue in their rage, or if they could, they haue somewhat relented already, and so the coppy of their countenance is chaunged; or though it were not, the fury of their affection so cloudeth the iudgement of reason, that they thinke all things become them which they doe in their passion: Let vs therefore follow the example of the *Spartanes*, who would cause their children to looke vpon their *Hellots* and slaues when they were drunken, that they might bee

Sen. lib. 2. *de ira, cap.* 36

brought into deteſtation of ſo vggly a vice, when they beheld the beaſtlineſſe thereof in others: So let vs ſet before our eyes other men, while they be in their furie, and conſider how it deformeth the body, and diſableth the minde, the lamentable tragedies which it acteth, and follies which it committeth; and the vggly deformitie, ioyned with brutiſh folly, muſt needes moue vs to hate ſo foule a vice.

Sect. 6. The ſixt meanes, is to abſtayne from multitude of buſineſſe, becauſe not onely the minde is diſtracted and diſturbed therwith, & ſo made a fit Inne for anger to lodge in, but alſo becauſe in ſuch aboundance of buſineſſe, ſome things of neceſsity will miſcarry, & among ſuch a multitude of Irons, ſome will burne, and ſo inflame the minde to anger.

6 To abſtaine from multitude of buſineſſe.

Sect. 7. The ſeaueth meanes, is to auoide contentious controuerſies; for *facilius eſt a certamine abſtinere quam abducere*, howſoeuer it bee very eaſie to abſtaine from them before they are begunne, yet after a man is entred into them, he cannot eaſilie giue them ouer. Becauſe he thinketh that it will derogate from his wit and iudgement, if he be forced to yeeld though it be to a truth: and beſides men naturally deſire to bring others to be of their opinion, and therefore they will vſe great earneſtneſſe to perſwade, and oftentimes burſt out into anger and furie, if they cannot obtayne their deſire.

7. To abſtaine from contentious controuerſies.

Seneca. lib. 3. de ira. cap. 8.

Sect. 8. The eight meanes, to preuent anger, is to auoyde the company of thoſe who are angry and chollericke: becauſe men will eaſily be infected with their contagion. And this *Salomon* teacheth vs. *Pro. 22. 24. Make no friendſhip with an angry man, neither goe with the furious man, leaſt thou learne his wayes, and receiue deſtruction to thy ſoule.* And alſo becauſe they are likely to be prouoked by them, and to receiue the heat of their flame. For as one ſticke of wood being ſet on fire, doth kindle that alſo which is next vnto it: So one man being inflamed with anger, inflameth them alſo who are neere about him, with his prouocations.

8. To auoyde the company of chollerick men

Prou. 22. 24.

Sect. 9. Laſtly, thoſe who finde themſelues by nature prone to anger, are to labour, and as it were to vow vvith themſelues, that

9. To bridle anger for a day.

that they will containe their furie for one day, whatſoeuer occaſion ſhall be offered, and after that another, and a third, and ſo by little and little they ſhall attaine vnto an habit of patience, and cuſtome will alter nature.

CHAP. IX.

The remedies to expell or bridle Anger.

AND ſo much for thoſe meanes and remedies, whereby we may preuent and repell anger, before we fall into it. Now in the next place I will ſet downe, how we are to behaue our ſelues after that anger hath made an entrance, and taken place in vs. And this the Apoſtle teacheth vs in the reſtraint: *Let not the Sunne goe downe on your wrath.* That is, if through infirmitie ye fall into vniuſt anger, yet continue not in it, but rather abandon this corrupt affection with all poſsible ſpeede. So that our anger muſt not ſleepe with vs, and after we awake, awake alſo; wee muſt not vſe it like our garments, lay it aſide ouernight, with a purpoſe to take it againe the next day: but rather wee are to put it off like the old man, with full reſolution neuer againe to entertaine or aſſume it, or like ſome polluted ragges which are not vvorth the vvearing. And this muſt wee doe not once or twiſe, but if euery day vvith the Sunne anger ariſe in our harts, vvee are euery day to diſlodge and expell it, before the Sunne going downe. And as the night doth coole the heat which in the day time the Sunne hath made; ſo muſt it alſo quench the flames of anger kindled in our harts. And not without great reaſon hee requireth that before night commeth we abandon anger, for otherwiſe wee ſhall giue place to the diuels tentations, as hee intimateth in the words following: for hauing exhorted vs not to let the Sun goe downe on our wrath, he preſently addeth, *neither giue place to the Diuell.* Noting thereby that they who doe not

Sect. 1.

The danger of anger retained.

onely entertaine anger in the day, but alſo lodge it in the night, doe thereby lay themſelues open to the fiery darts of
1 *Pet.*5.8. Sathan. *For he continually goeth about like a roaring Lyon, ſeeking whom he may deuoure.* And vvhen he findeth ſuch as haue retained anger euen in their beds, thinking them a fit pray, he approcheth and vvith his bellowes of fury he more inflameth the fire of anger, till it blazeth out into furious reuenge: he aggrauateth the iniury receiued, telling them that if they put vp ſuch an indignity, they will expoſe themſelues to the like, or for ſuffering this, looſe all their credit and reputation, by incurring the note of cowardize. And ſo hauing wrought in their hearts a full reſolution to take reuenge, in the next place he putteth into their heads the moſt fit means and oportunitie of performing it with all rage and cruelty. And ſo often times it commeth to paſſe that when they ariſe, they put that in practiſe, which they haue deuiſed lying vpon their pillow.

To preuent therefore ſo great an euill; if wee cannot altogether repell anger, yet let vs ſoone expell it. For though at the firſt it be but a ſmall ſparke, yet if it be nouriſhed it will quickly increaſe to a furious flame. As therefore when a houſe is newly ſet on fire, men labour earneſtly, and with all ſpeed to quench it, before it haue taken hold of the main poſtes and great beames; otherwiſe it will be too late afterward, when it is increaſed to his full ſtrength: ſo when our hearts are firſt ſet on fire with anger, we are preſently to quench it with the water of the ſpirit, for after we are throughly enflamed, it vvill be too late to apply any remedie till the flame haue ſpent it ſelfe.

Obiection. But ſome will ſay, I fall into anger many times when I neuer meane it, and it hath ouercome me before I am aware; how therefore ſhould I preuent that vvhich I doe not foreſee, or free my ſelfe from it, ſeeing it violently ouer-ruleth me?

Anſwere. To the firſt I anſwere, that if we carefully vvatch ouer our ſelues, vve ſhall eaſily perceiue vvhen vve are inclining

to

to anger: for as there are many ſignes vvhich goe before a ſtorme, and many ſymptomes, vvhich diſcouer diſeaſes before we fall into them: ſo wee may eaſily diſcerne in our ſelues many notes and ſignes, of this tempeſtuous ſtorme and raging feuer of the minde, Vniuſt Anger.

To the other I anſwere, that anger doth not preſently as ſoone as it is entered into the heart ouer-rule vs, before it be growne to greater ſtrength then it hath at the firſt, for as the greateſt fire hath but a ſmall beginning, and vvhen it is but begun, is eaſily quenched: ſo the moſt furious anger attaineth not to his full ſtrength at the firſt entrance, but by little and little increaſeth like a flame, by taking hold of new matter. And therefore howſoeuer after it hath vvholy inflamed a man, it is moſt hardly quenched, yet in the beginning thereof, it is eaſily ſuppreſſed.

Sect. 3. The firſt means to withdraw the food therof

But let vs ſee the meanes how vve may ſubdue anger after it hath giuen the aſſault. The firſt meanes is by withdrawing the food from it, vvherewith it is nouriſhed: for as the greateſt fire if new matter be not ſupplyed vvill of it ſelfe goe out: ſo the moſt furious anger vvill ſoone be mitigated, if it bee not continually nouriſhed vvith a nevv ſupply of matter.

Multiplying of words the chief food of anger.

The chiefe nouriſhment vvhereby anger is nouriſhed and increaſed, is multiplying of words, for though the iniury at the firſt be ſmall, yet if either it be aggrauated by him that ſuffereth it, or defended by him that offereth it, it incenſeth men to great anger. Well therefore in this reſpect may words be ſaid to be but winde; for as nothing ſooner then winde cauſeth a ſmall ſparke to burſt out into a furious flame: ſo nothing ſooner doth cauſe a ſmall ſparke of anger increaſe to a raging flame of reuenge, then the vvinde of wordes. We are not therefore to imagine with ſome, that we can diſgorge our ſtomackes of anger by vomitting our ſpleene in bitter words; for they do not onely in their owne nature whet and ſharpen our owne affections, but alſo prouoke the other, with vvhom we are offended to requite vs with

with the like, and ſo to adde new matter to the old flame. As well therefore may we think to quench the fire with wood, as anger with words, for as wood is the nouriſhment of the fire, ſo words are the nouriſhment of anger. Let vs rather in our anger imitate the wiſe *Socrates*, vvho vvhen he vvas moſt angry, vſed moſt modeſty, mildeneſſe of ſpeach, and lownes of voyce, and ſo withdrawing the nouriſhment from the fire of anger, it vvill ſoone of it ſelfe be extinguiſhed.

Plutarch de cohib. irac.

Sect. 3. The ſecond means to withdraw a mans ſelf out of company.

The ſecond meanes to ſubdue anger, is to get out of the company of others, eſpecially of them vvho haue offended vs, according to the example of *Ionathan*, 1 *Sam.* 20. 34. who being iuſtly prouoked by his vniuſt and cruell father, roſe from the table and departed, leaſt by his fathers prouocations, he might haue done or ſaid that which did not beſeeme him: vvhoſe practiſe if vve vvould imitate, vve ſhall not onely appeaſe our anger by remouing out of our ſight the obiect and cauſe thereof, and preuent further occaſions of increaſing it, but alſo couer our infirmities, which otherwiſe vve ſhould diſcouer by the violence of the paſsion.

1 *Sam.* 20. 34.

As therefore they who are vexed with the falling ſicknes, (if they cannot by their owne ordinary remedies preuent their fit) will go out of the company of others, that falling ſecretly, they may haue no vvitneſſe of their deformitie: ſo they who are not able to curbe in their anger, with the reyne of reaſon, vvere beſt to withdraw themſelues, and to keepe priuate, while their fit laſteth: that ſo they may hide the vgline ſſe of their vice, which being ſeene doth often moue their aduerſaries to ſcorne and laughter, and their friends to ſorrow and pittie. And this is made a note of a vviſe man by the vviſeſt. *Prou.* 12. 16. *A foole in a day ſhall be knowne by his anger, but he that couereth his ſhame is wiſe.*

Prou. 12. 16.

Sect. 4. The third meanes to reſtrain it for a while from burſting out into fury.

The third meanes to vanquiſh anger, is for a while to bridle and reſtraine it from burſting out into preſent reuenge. For if we reſiſt it in the firſt encounter, we ſhall finde the ſtrength thereof much weakened, and this the wiſe *Athenodorus* knew well; who being to depart from *Auguſtus*,

was

was requested by him that hee would leaue behinde him some good instruction, for the well gouerning of his Empire: to whom he gaue this counsaile, that he should doe nothing in his anger, before hee had numbred on his fingers the letters of the Greeke Alphabet. An example hereof vve haue in *Socrates*, who finding his anger incensed against his seruant, deferred to take correction, saying: *I would beat thee if I were not angry*. And also in *Plato*, who being prouoked to anger by some notable fault committed by his seruant, tooke a cudgell into his hands, and held it ouer him a good space, as if he would haue stroken; And being asked of his friend *Speusippus*, vvhat hee meant by such kinde of action. O (sayd he) *Exigo pœnas ab homine iracundo*. I take punishment of one who is angry: meaning of himselfe, by bridling his affection. If then the heathen could thus defer and curbe in their vnruly passions: who had onely the small glimse of natures light, and heathen Philosophie to direct them; let vs be ashamed to come behinde them, seeing vve haue not onely that, but also the bright sunne shine of the word of God to guide vs.

Plutarch in Apoteg.

Senec. de ira. lib. 1. cap. 15.

Senec. de ira. lib. 3. cap. 12.

And that we may the rather be moued to abstaine from sodaine and desperate resolutions when our anger is prouoked, let vs consider that we are in great danger to doe those things in a moment, which we shall repent our whole life; for *Ira breuis furor*, Anger is a short madnesse. That in such shortnesse of time we cannot rightly examine the circumstances of the matter, which in such cases are most materiall, whereas *veritatem dies aperiet*, Truth is the daughter of time, and will bring all to light. *Quicquid voles quale sit scire tempori trade. Nihil diligenter in fluctu cernitur.* Whatsoeuer thou wouldest be perfectly informed of, commit it to time, for nothing is throughly knowne on the sodaine. That it is a foule shame, first to be angry, and then to iudge, first to take punishment, and then to examine the cause; that is to say, whether hath offended, he that taketh punishment, or he on whom it is inflicted: whereas in processe of

Senec. de ira. lib. 3. cap. 12.

time the truth will appeare, whether reuenge may be more iuſtly taken or omitted. And then if after due examination he inflict deſerued puniſhment, it will bee more effectuall for the reformation of the offender, when hee ſeeth that it doth rather proceede from true iudgement, then from the ſpleene. As therefore *Phocion* ſaid to the *Athenians*, when by hearing of *Alexanders* death, they were thereby moued to vſe more vnbrideled ſpeaches, and inſolent practiſes. *O yee* Athenians *if* Alexander *be dead to day, he will be dead to morrow alſo*; And therefore you may well deferre theſe courſes, till ye be fully informed in the truth: ſo may I ſay to the angry man: doe not ſo haſtely reuenge thy ſelfe on thy inferiors, for if it be a fault to day, it will bee a fault to morrow alſo: and as one ſaith, *Poteſt pœna dilata exigi, non poteſt exacta reuocari*; puniſhment delayed may be inflicted, but being inflicted it cannot be recalled. *Non peribit poteſtas iſta ſi differetur. Sine id tempus veniat quo ipſi iubeamus.* Thy power to puniſh being deferred is not loſt: let it therefore ſo long be delayed, till thy ſelfe may commaund the puniſhment to be inflicted, and not thy paſsion of anger.

Plutarch de cohib. irac.

Senec. de ira lib. 2. cap. 23.

Senec. de ira lib. 3. cap. 32.

Sect. 5. The fourth meanes.

The fourth meanes to ſubdue anger is this: let the angry man thinke with himſelfe whether hee is purpoſed euer or neuer, to lay aſide his anger. If euer, how much better were it that hee ſhould leaue his anger, then that it ſhould leaue him? that he ſhould vanquiſh it, then that it ſhould be ouercome of it ſelfe? that hee ſhould quench it with the water of the ſpirit, then that it ſhould laſt vntill it burne out? for not onely this but all other paſsions will in time tyre themſelues, and fall downe with their owne ruine. But if they purpoſe to liue in perpetuall enmitie, let them conſider that they nouriſh in themſelues a Viper, vvhich will fret out their own bowels. For who receiueth more vexation, griefe and diſquietneſſe by anger then himſelfe, who is ſubiect to the paſſion? and what doth ſooner cut off the thread of life, then the ſharpneſſe of fretting griefe? Laſtly, let him thinke with himſelfe what good time he ſpendeth in a bad matter,

which

which being ſo ſhort and precious, ſhould be more eſteemed and better imployed; as in ſeeking to get friends, and not to looſe them, being gotten, by vniuſt anger, in pacifying and reconciling enimies, rather then exaſperating them by offering new iniuries; in performing the works of charitie & chriſtianity, that ſo we may heare at the latter day that comfortable ſentence: *Come ye bleſſed and inherit the kingdome prepared for you: For I was an hungred and you gaue me meate, &c.* rather then in acting the works of the fleſh, among which anger is numbred, *Gal.* 5.20. which who ſo commit ſhall not inherite the kingdome of God, but ſhall heare that fearefull ſentence, *Goe ye curſed into euerlaſting fire, which is prepared for the diuell and his Angels.* *Mat.* 25.34 *Gal.* 5.20 *Mat.* 25.41

The laſt and chiefe meanes both to keepe vs from falling into anger, and to ſubdue it after it hath taken hold of vs, is earneſt and heartie prayer vnto God, that hee would vouchſafe vs the gratious aſsiſtance of his holy ſpirit, whereby our affections may be ſo ruled and ſanctified, that they being freed from naturall corruption, may be made fit and ſeruiceable for the ſetting forth of his glory, the good of our brethren, and the furthering of our owne ſaluation. For it is onely the water of the ſpirit, and the ſhield of faith, which is able to quench the fury of our paſsions; and prayer is a chief meanes to obtaine theſe ſpirituall graces at Gods hands. *Sect.* 6. The laſt meanes feruent prayer. *Luke* 11.13

CHAP. X.

The remedyes to cure Anger in others.

AND ſo much for the remedies which ſerue to cure anger in our ſelues: now we are to ſpeake of the remedies whereby we may cure it in others. The firſt meanes to mitigate anger in another, is to vſe ſilence: for as the fire cannot long continue if the wood be taken from it, ſo anger cannot long indure, if words and croſſe anſweres bee not *Sect.* 1. The firſt meanes is ſilence.

multiplyed: whereas on the other ſide, croſſe ſpeeches and peruerſe replies, make the chollericke man proceede from anger to rage, from folly to fury and madneſſe. And this the wiſe man teacheth vs. *Prou.* 26.21. *As the coale maketh burning coales and wood a fire, ſo the contentious man is apt to kindle ſtrife.* So Chap. 30. and the laſt verſe. *As he that wringeth his noſe cauſeth blood to come out: ſo hee that forceth wrath bringeth forth ſtrife.* By ſilent yeelding therefore thou maiſt eaſily abate anothers anger, whereas croſſe anſwers make it ragingly violent. For as the cannon ſhot looſeth his force, if it light in ſoft earth or wooll, but daſheth the ſtony wall in peeces: ſo the violence of the moſt furious anger is abated when it is not reſiſted, but furiouſly rageth, where it findeth any oppoſition. And hence it is that *Plato* calleth anger *Nervos animi, qui & intenderentur acerbitate, & laxarentur manſuetudine*: The nerues or ſinewes of the mind, which are intended & made ſtiffe, with ſharpneſſe and bitterneſſe, but ſlacke and eaſie, with curteſie and gentleneſſe. If therefore thou wouldeſt pacifie anothers wrath, follow the counſaile of *Ieſus* the Sonne of *Syrach*, *Chap.* 8.4. *Contend not with a man full of words, neither heape vp wood on his fire.* Where he noteth, that as the wood increaſeth the fire, ſo multiplying of words increaſeth anger.

Prou. 62.21

Prou. 30.33

Eclus. 8.4.

Sect. 2. The ſecond meanes a ſoft anſwere.

But ſilence is not alwayes expedient, eſpecially when men haue a iuſt cauſe, and an honeſt excuſe: for oftentimes the angry man will imagine, that ſilence argueth contempt; as though they were ſilent becauſe they ſcorned to returne an anſwere. And therefore the ſecond remedy, namely a ſoft and milde anſwere, eyther excuſing their fault by ſhewing their innocency, or in all humbleneſſe confeſsing it, and crauing pardon, is more fit phiſicke to cure anger in ſome natures and diſpoſitions. And this medicine the wiſe Phiſition preſcribeth vs, *Prou.* 15.1. *A ſoft anſwere putteth away wrath: but grieuous words ſtir vp anger.* So *Prou.* 25.15. *A prince is pacified by ſtaying anger, and a ſoft tongue breaketh the bones,* or as it is in the originall, *a man of bone,* that is, ſuch an one as

Prou. 15.1.

Prou. 25.15

is

is moſt ſtiffe and obdurate. An example hereof we haue in *Abigaile:* who by her milde and diſcreet ſpeeches quickly appeaſed *Dauids* furious anger. 1 *Sam.* 25. 24.

As therefore Iron which is red hot, being dipped in cold water, preſently looſeth all his heate, and returneth to his naturall coldneſſe: ſo is the heate of the hotteſt anger ſoone mittigated with a colde and milde anſwere. Whereas on the otherſide, croſſe and vntoward ſpeeches, maketh the leaſt ſparke of anger flame out into furie: as we may ſee in the example of *Moſes*, who though he were the meekeſt man liuing on the earth, as it is *Num.* 12.3. yet by the contentious wrangling of the people, he was ſo prouoked to wrath, that he grieuouſly offended God, by ſpeaking vnaduiſedly with his lips, as may appeare by comparing the twentith chapter of *Numbers*, the 10 and 11 verſes, with the 106 *Pſal.* the 32 and 33 verſes. As therefore if a man blow vpon a ſpark he maketh it increaſe to a flame, but if he ſpit vpon it hee quencheth it, and both proceede out of the mouth: ſo hee that vttereth croſſe anſweres, doth make the leaſt ſpark of anger become furious rage, whereas milde and ſoft anſweres doe eaſily appeaſe it. *Num.* 12.3. *Num.* 20.10 11. *Pſal.* 106.32 33.

The laſt meanes, is after his anger is ouerpaſt to giue him wholeſome counſayle and good admonitions, whereby he may be taught the great euils which follow anger. For as it is not fit to miniſter Phiſicke to a ſicke patient, while hee is in a fit of an ague, and therefore diſcreet Phiſitions rather make choiſe of their patients good day: ſo it is in vaine for a man to ſeeke the curing of anger by good counſayle, vnles he ſtay till the fit be paſſed ouer, and the heat of anger ſomewhat aſſwaged. For a man cannot, nor will not hearken to another mans reaſons, while he is ſubiect to his owne paſſions. And as a man heareth nothing almoſt which is ſaid when his houſe is on fire, for the noyſe of the multitude, the crackling of the flame, and the perturbation of his owne minde: ſo the violence of this affection, and furie of this paſſion, doth make a man while he is in a fit of rage, deafe to *Sect.* 3. The third meanes diſcreet admonition.

all reaſon. And therefore they are to be admoniſhed when the fury hath ſomewhat ſpent it ſelfe, and the great euils of anger both in reſpect of their ſoules and bodies, their neighbours and friends, the Church and common wealth, are as it were in one view, to bee preſented to their more ſober meditations.

Mildneſſe required in admoniſhing an angry man.

But they who admoniſh are to remember, that they vſe all mildeneſſe and diſcreation in their admonition, leaſt while they goe about to preuent anger for the time to come, they preſently prouoke it. For if they bee too auſtere and rough in vſing too inſolent inuectiues and bitter reprehenſions, they doe not onely commit themſelues a great abſurditie, while in reprouing anger they ſhew their own ſpleene, but alſo make their admonition altogether vnprofitable. Becauſe the angry man (if he ſee them ſo ſharp and ſeuere) will rather thinke how hee may defend his fault by aggrauating the iniuries which hee hath receiued, then eyther confeſſe it, to ſuch a ſynick cenſurer, or labour to amend it. For as no man will ſuffer his wound to be ſearched by ſuch a Surgeon as hath a rough hand, and a hard hart, neither will any patient commit himſelfe to the cure of a froward and mercileſſe Phiſition: ſo no man can abide (and therefore much leſſe an angry man) to haue his gauled faults, too much rubbed, or the wounds and diſeaſes of his minde, healed and cured, with too ſharpe a corraſiue and lothſome potion of inſolent and bitter words. They therefore who will angerly reproue anger, are no fit Phiſitions for them who are ſubiect to this paſsion. For to ſuch they will either hide and diſſemble their imperfections, rather fayning themſelues well, then they will diſcouer their diſeaſe to ſuch a crabbed Phiſition; or elſe they will iuſtifie, and defend them as lawfull and neceſſarie. And as the fearefull Snake, when hee hath no meanes to flye away, will turne againe, and deſperately leape into the face of him that purſueth him: or as the timerous Stagge, when hee can eſcape no longer by running, maketh a ſtand, turning cowardly

cowardly feare into deſperate rage. So the angry man being ſo hardly purſued with ſharpe inuectiues and bitter reprehenſions, that he hath no euaſion of excuſe to couer his fault, nor hope of pittie by confeſsing it, doth as it were flye into the face of the reprouer, by obiecting his greater faults, that they may ſerue to extenuate his which are leſſe. You (will hee ſay) who ſo ſharpely reproue me for my choller, haue other faults as great as this, and therefore you may doe well to cure your ſelfe before you become anothers Phyſition. Yea in this you would ſhew you ſelfe no more innocent, if you had the like occaſion to ſhew your anger. And howſoeuer you ſeeme in your conuerſation ſweet and harmeleſſe, yet hee that ſhould taſt you would not finde you free from gaule, hee that ſhould handle you ſomewhat roughly, would ſoone perceiue by his owne ſmart that you haue a ſting, though you doe not thruſt it out being not prouoked. In a word, the angry man will neuer cry *peccaui*, vnleſſe afterwards with ſome confidence hee may adde *miſerere* neyther will hee ſuffer his wounds to be cured by ſuch an one, who by his rough handling will more vexe him, then pleaſure him by the cure.

And ſo much for the remedies and medicines which we are to vſe for the curing of anger, eyther in our ſelues or others, which I would wiſh euery one who finde themſelues ſubiect to this vnruly paſsion, carefully to apply vnto themſelues: for as it will not benefite a ſicke man to read his Phyſitions preſcript, or to carry the medicine in his pocket, vnleſſe hee take and receiue it according to his direction: ſo will this Phyſicke of the ſoule little auaile for the curing of anger, vnleſſe it bee applyed to the heart, and Conſcience. But ſeeing wee are not able ſo much as once to thinke a good thought, as of our ſelues, but it is God onely which worketh in vs both the will and the deede: let vs intreate the Lord vvho is the onely true Phyſition, that he will not onely vouchſafe to annoynt the blinde eyes of The concluſiõ

2 *Cor.*3.5. *Phil.*2.13.

of our vnderſtanding with the precious eye ſalue of his holy Spirit, that vvee may ſee the deformities of this and all other diſordered affections. And alſo that hee will with the ſame ſpirit inable vs, to reforme and renewe them; that their violence and fury being abated, and the corruption and filthyneſſe of them being purged, cleanſed and ſanctified, they may become fit and ſeruiceable for the ſetting forth of his glory, the good of our brethren, and the furthering of our eternall ſaluation. Which grace he vouchſafe vnto vs, who dyed for vs, Ieſus Chriſt the righteous, to whom with the father and the holy Ghoſt, be aſcribed all honour and glory, principalitie, power and dominion, for euer and euer.

Amen.

FINIS.